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ARTICLE I.

CHRIST AND THE THEOLOGY OF HIS DAY.

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"He came unto his own, and his own received him not," is the sigh of sorrow amid the joyous revelations of the majestic prologue to John's gospel. The voice of inspiration here pronounces one of the saddest facts of history. The attitude of the Jews toward Christ, as this finds expression in the words and deeds, not only of the Pharisees and Sadducees, but also of the mass of the people, although at first apparently undecided and expectant, from day to day grew in intensity of hatred and scornful contempt of His Messianic claims. With the exception of the few who were Abraham's children as well after the spirit as after the flesh, the nation as such, the chosen people of Jehovah, rejected Him whom Jehovah had sent as the fulfillment of all prophecy and history. The fulness of time had come; but as far as Israel was concerned the educational mission of the law and the theocracy had failed of its divine intent, and they were unable to understand the signs of the times. Christ's tears over Jerusalem's impending fate were wept over the spiritual destruction of God's chosen people, over the utter failure, as far as they themselves were concerned, of their mission as a great

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and important factor in the development of the kingdom of God, and not over the city and temple of stone and wood. Looking at the contemporaries of Christ, as these are portrayed so vividly in the gospel records, it would seem that all prophecy had been written in a strange and unknown tongue, and all the dealings of God with Israel had meant nothing and had been forgotten. There is a rupture in the process of historical development in the Israel of the New Testament; the status of the life and faith of the people slaps all the previous history in the face, the condition of affairs is so entirely different from what it was intended to be and what it ought to have been, that the attitude of New Testament Judaism toward Christ, the fulfillment of Old Testament revelation, seems an historical enigma for which a solution is difficult to find.

And yet it cannot be said that this hostility to Christ and His claims was the result of mere blind fanaticism and ignorant hatred. The mere fact that Christ claimed to be the Messiah did not at once arouse up against Him the multitude of the people; it was only when they learned of the spiritual character of the kingdom which He intended to establish that they arose as one man against Him. As it was the case in their position over against the preaching of John, they at first, when Christ entered upon his active ministry, listened to Him with attentive ears and watched him with observing eyes. The desire and hope for something better than the terrible realities of the present could offer with the subjection and degradation of God's own nation under the yoke of the Gentiles, was as deep as it was natural, and almost every one in Israel was anxiously scanning the horizon of the future in his endeavor to discover the first dawn of the day that would usher in the great messianic kingdom. Nothing is clearer from the literature of the people which furnished them with spiritual food and drink during the sad centuries between the close of the Old and the opening of the New Testament, than that the longings for a Messiah, for a Deliverer, had taken deep root in the heart of the people. Not only was the advent of such a Messiah a postulate of prophecy too clear to be overlooked, but the experiences of the nation were such that the need of help was a lesson taught with a ter-

rible emphasis. Accordingly the annunciation that a messiah had come would prove rather a message of joy and anxious expectation than the occasion of opposition and hostility. How much this was the case in the days of Christ is clear from the actions of the people over against the preaching of the Baptist. The burden of his message was that the kingdom of God was at hand, in other words, that the Messiah of prophecy was about to make his appearance. This was evidently good news to the people, for we read that all Judea and Jerusalem went out to the Jordan to listen to John's proclamation and to be baptized as a preparation for the advent of new things. Christ met with a similar reception when he first entered upon his public career. From the very outstart condemnation and rejection did not meet him. The people were willing, indeed were anxious to hear, but reserved to themselves the right to judge and decide for themselves. This decision was not long in forthcoming, and proved to be an almost unanimous rejection of the Lord's person and work. The reason of this rejection could not have been, and was not, a protest against his claims as such, but it must have had a farther and deeper foundation; and the almost unanimity of this rejection shows that this reason must have been widespread and general. And why was it? Certainly not because Christ was not in truth the fulfillment of Old Testament prophecy, not because he was different from what the seers of old had pictured him, and not because his claims were wider or narrower than were the limits of the messianic person and work as marked out by a David, an Isaiah, a Micah, and their co-laborers. Christ was not rejected because he was at variance with Moses and the prophets; because His works and preaching prove how exactly and minutely He in each and every particular corresponds to the delineations of psalmists and prophets, and how in Him, and in Him alone, the Old Testament revelation and history find their complement, fulfillment and inner harmony. It certainly was not Christ who had departed from the forms and figures of revelation.

Then but one possibility remains, namely that the opponents of Christ, who resisted him in His person and teachings as a false prophet and Messiah, must have departed from the truths

of revelation, must have, knowingly or unknowingly, rejected the words of prediction, departed from the ideal and the messianic hopes as held forth by the men of God who spoke in His stead, and must, in the room of the lost divine picture and biblical views, have set up carnal and erroneous human figments, and have rejected Christ because He did not conform to this false picture. And that such is really the case, and that the departure in life and faith of the Jews of Christ's day from the truths and hopes as laid down in God's word, was really the cause of Israel's direful step, is only too clear from the gospel records and from contemporary literature. The theology and faith of Christ's contemporaries are not those of Moses and the prophets, nor are they a lawful development from Old Testament premises. The Old Testament religion, as it was intended to be, in its ideal and pedagogic character, was no longer represented and reproduced in the beliefs of Christ's day; there had been a great departure from the landmarks of faith, and therefore when the true exponent and fulfillment of that faith came in Christ, they would not receive Him. They rejected Him because between Him and them there was a deep gulf over which it seemed impossible to pass; their theology differed, as does truth from error.

And wherein did then this great departure from revealed truth on the part of the Jewish world consist? To this question, the system of the Pharisees, which is fairly representative of the faith of the people, shall give us answer. It is evident from the New Testament picture of the Pharisees that they too sought the kingdom of God, and it is further evident that in doing so they based their hopes upon a foundation that Christ had to condemn, and followed out a principle which he had to reject and against which He had to warn and exhort with all the fervor of His soul, as is testified to by countless passages in the gospels. When He proclaimed the advent of His kingdom, He did it in the words of the Baptist, "Repent! the kingdom of God is at hand." The latter item of this announcement met willing ears on the part of the Pharisees, but it was the first word, the injunction to repent, at which they took offense. And in truth, the word "repent" contains all that distinguishes Christ's

promulgation from the tenets held by the Pharisees. For in that word lies concealed and presupposed some facts and principles which the theology of the Jews could not accept without an entire renunciation of its doctrines and principles. For repentance presupposes that there is something of which the soul is to repent, in other words, presupposes transgression, sin, and a state of condemnation before God. It starts from the premises that the deeds and actions of man have not been in conformity with the commands of God, and that the relation between creature and Creator is not such as it ought to be for the establishment of a kingdom in which the latter is the ruler and the former is the ruled; that the will of man is not subject to the will of his Lord, but has been rebellious and disobedient. Christ's anthropology sets out from the principle of man's disobedience, fall, and state of sin and corruption. And, further, proceeding from this and based upon this, Christ's demand of repentance as a condition to the entrance into the new relations, presupposed the soteriological principle that, as man has been unable to approve himself worthy of acceptance before God and is in a state of heart and soul that cannot be renewed, it is necessary for all these things to be changed and that he be received by grace and faith; that through some means the rebellious state be changed and man accept from free grace what he could not secure by merit or virtue. And what Christ in this first and fundamental proclamation taught, He elsewhere, often and clearly, preached and explained. How difficult it was for a Pharisee, even for the best and really earnest among them, only to understand these fundamental facts of Christ's gospel, we see vividly described in that remarkable night interview between Nicodemus and Christ, as recorded in John iii. And in truth Phariseeism inculcated principles radically opposed to those of the Saviour. In place of the evangelical principle of a justification by faith and repentance, they taught the principle of legal obedience and acceptance before God on the basis of absolute conformity to the laws of the Lord. The young man in the gospel who tells Jesus that he has fulfilled all the commandments of the Lord is a typical representative of the Pharisaic system, as this is pictured to us, as to doctrines and life, in the New Testament and in con-

temporaneous literature. The soul of this system was the nomistic principle, as it was of later Talmudic and is of modern orthodox Judaism. The law of Moses in its liturgical and ceremonial minutiae was recognized as the standard and measure of righteousness before God. A man became acceptable before his Creator because he conscientiously adhered to the demands of the Pentateuch and of the tradition of the great teachers in Israel. The relation between God and His is based upon the obedience to the law as is also the membership in the kingdom of God. As Géike says in his life of Christ, "The fundamental principle of the Pharisaic conception of righteousness was the idea that strict observance of the traditions and commands of their schools in itself satisfied the requirements of God. Fulfillment of what was written in the Law and its rabbinical expositions, was, in their opinion, only a question of punctilious outward observance." According to their idea, then, an Israelite in whom there was no guile was one who, in his public and private walk, conformed entirely to the Law in all its real and imagined ramifications, and such a one was righteous before the eyes of the Lord. And what was more, this observance and obedience was merely outward, an action of the hands, tongue, lips and feet, not of the heart and soul, these were, so to say, dead factors as far as the securing of a righteous status before God was concerned; and, on the other hand, gross immorality was not inconsistent with this righteousness, as long as this immorality did not violate a legal injunction. It is just these features of Pharisaism that Christ so frequently scourges in his opposition to them. It is no wonder that in a system like this the tithing of mint, anise and cummin—mere garden herbs—could occupy a prominence in religion and life, while the principles of morality, of right and wrong, of the sinful state of the heart, and of pure worship of God, were regarded as of little or no importance, and, quite naturally, such a faith had no room for acknowledgment of man's condition of sin and need of salvation from on high, both of which truths are so clearly taught in both the Testaments. Its starting point and foundation was radically opposed to the gospel truths as taught by Christ, and therefore there could be no harmony or co-operation between

them. The Pharisees taught a legal righteousness attainable before God through the outward observance of Moses' laws and the securing of an acceptable status in the kingdom of the Lord by means of this superficial obedience; Christ taught that the man is rebellious, a corrupt sinner and worthy of condemnation; that he must repent and be born again, if he would live; and that he could become a child of God only through faith; and that he must accept, and not earn his salvation.

Which of these two systems is biblical and the truth, scarcely needs to be asked. Only the blindness of centuries, as was repeated only once again in history, namely in the history of the Romish Church, could so misinterpret the Old Testament revelation as to find in it the system taught by the teachers of Christ's day and believed by the people. It was a radically rotten system, poisoned throughout by self-righteousness and sin, and could produce only ills to those who adhered to it. It was error incarnate, and therefore resisted Truth incarnate.

But how came this to be so? How did error succeed in gaining so great a victory over truth? It certainly does not require a deep knowledge of psychology or of the history of thought to recognize the fact that this radical departure on the part of Israel's religion from the words and models of Moses and the prophets was not the work of a spasmodic movement, nor the mushroom growth of a night, nor the whims of a school of philosophy, but that it must be the result of a development that passed through decades and centuries. Even without any documentary evidences to prove the point, the mere facts in the case compel the student of history to believe that in the centuries from the close of the Old to the beginning of the New Testament there must have been agencies and factors at work, changing and revolutionizing the doctrines, faith and life of the people to such an extent as to make them the decided errorists we find them in the Saviour's day. The religious development must have been of a very erratic nature, in which not the truths of revelation and the lessons of history were permitted to guide the people and shape their faith and conduct, but foreign, antagonistic agencies were permitted to usurp this mission and assume such prominence in the national and religious life of the people that it made

them unfaithful to the divinely appointed mission of being the chosen nation of God, and incapacitated them from being prepared when the fullness of time had come. The substitution of the false principle of legal righteousness for the principle of justification before God through his mercy, or in other words, the substitution of Pharisaism for the faith as taught by the prophets, is the product of a few centuries full of eventful and sad days for Israel. And this sad history, in connection with the natural perversion of the heart, will suffice to explain the change in the faith of the people.

Its germs reach back to the days of Ezra and Nehemiah. God had permitted the captivity of his people because of their disobedience and sin; during the days of bondage they had recognized the justice of their punishment and its cause, and those who returned, did so with the full determination that in the re-established Israel the theocracy, or rule of God, should be such not only in name but also in fact. Especially was it Ezra, the Moses Redivivus, who insisted upon the supremacy of the law of Moses in the doctrines and life of the people. That in doing so he was true to the genius of the theocracy, admits of no doubt, for God had appointed it to be thus. In the preparatory stage of the kingdom of God as presented in its Old Testament phase, the law had the mission of educating Israel unto the knowledge of the impossibility of becoming righteous through one's own exertion, and thus had the same mission to perform historically that it has to perform in and for the individual in the heart of each one to the present day. It was to be for the people, for history and for the development of God's rule among men, a "schoolmaster unto Christ." But never had it been God's intention that the law should usurp the principle of grace and free pardon to the repentant sinner, which is the basis of the Old as also of the New Testament covenant—it was merely to be a means to the end that the true nature of God's covenant, namely a covenant of grace, should become a living reality in the life of the people. But until this historical mission had been fulfilled, and Israel through a recognition of its own unrighteousness and need of a Saviour, would have been prepared for the reception of this Messiah, until then the yoke

of the law should be upon the people in order to prepare them for their mission and their mission for them. Nor is there the least evidence that Ezra and his coadjutors recognized in legal obedience any higher principle than was appointed for it by divine ordination. Nowhere is there the least indication that he or his made the law the basis of the theocracy and maintained that adherence to its behests was the means of becoming righteous and right before Jehovah's throne. We find him working hand in hand with prophetic inspiration for the reformation of the people, and starting them anew on the path that should lead them to the completion of God's plans concerning them.

But soon after him did the process of aberration set in. How easy the transition was is evident. It required but little superficiality and neglect to emphasize the performance of the legal ordinance in such a manner that the law, instead of being a means to an end, became an end itself, and instead of looking upon this performance as an act of obedience to the Lord and Master merely, to regard it as an act meritorious in itself and deserving of the commendation and reward of God. While thus the ceremonies of the law could be performed after as before, yet the spirit and animus of the acts could change and assume an *opus operatum* nature. That such a transition did take place is evident from the history of these days.

A strong agency in effecting this change were the learned schools of Babylon and Palestine, in which the study of the law, in all its possible and impossible minutiae, became the subject of close and analytic scrutiny, and its observance was transferred from the heart to the head and its study became a matter of intellectual acumen and investigation. Then the history of the people, under Persian, Syrian and Roman yoke, ever and ever made them feel the peculiarities of their institution more and more, and emphasize the observation of the essence of these peculiarities, namely the law, over against the tyranny of the Gentiles. They recognized that their existence as a nation depended upon the observance of the tie that constituted them a nation, namely the law of Moses, and as the efforts from without, both those of brutal force and of intellectual attractions, endeavored to

disintegrate them and make them a more sympathetic member of the family of peoples in the East, the more the faithful clung to the observance of this law as the central feature of their worship and faith, well knowing that a surrender of this would insure them sure loss of their individuality. What is observed in every persecution for conviction's sake appeared here in its full strength. And in this manner the purely intellectual study of the law conspired with the peculiar history of the nation, to pervert it to the acceptance of a false standard and false belief. Regarded in the light of history, the adoption of the principle of legal obedience by the orthodox Jewish theology of Christ's day, is not so much of an enigma; to a great extent, it can be considered as the result of factors at work during the whole age from Malachi to Matthew.

To a great extent this process can be traced in the literature of the day. The Mishna as a whole, and the Talmuds and Midrashin in their roots go back to this age, and it is in these works that rabbinical Pharisaism and its self-righteousness finds its clearest expression. Then, too, in the other literary links between the two Testaments, in the apocrypha, the apocalypses and the like, the gradual entrance of this false faith into the religion of the people can everywhere be traced. Viewed in this light then, what at first sight might seem an inexplicable problem of history, really finds a rational explanation. Pharisaism as a system, as the theology of the Judaism of Christ's day, is a growth of centuries, and, as it was, could not but oppose Christ and His claims. It differed with Him *in toto*, because the righteousness it taught was not the righteousness proclaimed by Him. It taught error; He taught truth.

ARTICLE II.

HOW TO DEVELOP AND DIRECT LAY WORK IN OUR CHURCHES.*

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In appearing before you to speak on the subject, "How to Develop and Direct Lay Work," I can hope to say little if anything new. If aught of interest may attach to my words it may only be because what I utter comes forth, freshly beaten out, from the anvil of practical pastoral experience.

From the expressed intention of the honored founder of this Lecture Course it is evident that theorizing and speculation are to have no place in its discussions, and that the recitation of practical experience in the pastoral office and the lessons drawn therefrom are to be the themes for consideration.

When we come to answer the question therefore, "how to develop and direct lay work in our churches," we are to deal not with an abstract, but a tangible, practical fact, such as has and may be actualized in pastoral experience.

One of the greatest living preachers has recently declared, "He is the most successful pastor who gets the most work out of his people." Presuming this to be true, the question, How to develop and direct lay work in our churches becomes, a most important one to those who are engaged in, as well as to those who are preparing for, the Christian ministry.

Lay work we must understand to mean *active effort* put forth in some religious direction by the members of the church; effort not in its massed capacity through the aggregation of a given number, but in its individual form. It contemplates the subdivision of a congregation into its units, into its personal factors, and these it proposes to deal with separately, taking each in hand, rousing, stimulating, and developing, by constant exercise, the faculties one may possess, and so directing all to

*Rice Lecture before the students of the Gettysburg Theological Seminary.

proper and spiritual ends, that they may do the most good possible in the places which they severally occupy.

To specify some means looking to the accomplishment of this object, I mention first, as the fundamental means to that end, *conversion*. To say that conversion is the fundamental means for the development of lay activity is to place the subject upon the highest rational and scriptural grounds.

Both reason and revelation coincide in declaring that any activity to be orderly, permanent, and beneficial must come forth from the deepest springs of man's nature, must proceed from motives which lay hold of all the powers of man's inner being with a controlling and permanent sway. Hence the radical requirement of the gospel is *regeneration* of man's nature; or as Christ himself states it: "Ye must be born again." And on this fact He bases all true Christian life and the final salvation of the soul.

Now *conversion* must not be confounded with *regeneration*. The *latter* is solely the act of God upon the human soul, breathing into it divine life, and changing it *from* sin to holiness, while the *former* is a term that includes the *entire process* of spiritual renewal in awakening. Regeneration and reformation taken together, or that whole series of acts both human and divine concerned in the transformation of an individual from a state of nature to a state of grace. *Conversion* expresses the sum and result of all, while *regeneration* means but the central fact in man's renewal. Hence I use the *former* term in naming the fundamental means necessary to awaken and promote lay activity, because it comprehends all the motives and powers of a new creature in Christ, aggregating the individual in all that *he is*, and propelling him forward in all spiritual activities to the noblest ends. Now it is quite possible to produce religious activity among church members by mere external means.

An appeal to party spirit, or denominational pride, or to local interests, or the pressure of personal influence, or other external force may rouse to effort in some religious directions.

But the response to all such outward appliances, when the inmost motives of the heart are not enlisted, are but mechanical and desultory; of brief duration and of doubtful value. A gal-

vanic battery applied to the nerves of a dead man will cause motion and action much as if the body were instinct with life. The eyes will open and close; the limbs will move as if again under the force of the will, but there is neither intelligence nor order there. It is but a blind response to external force without rational direction or aim. So with all religious effort wrought by mere external machinery.

No such galvanized effort has any element of spiritual helpfulness to the doer thereof, and but little if any to the church in whose behalf it is performed. Hence it behooves you to recognize the supreme importance of aiming first and constantly at the *true conversion* of all in whom you would develop the best spirit and forms of Christian activity. And in order to this end you must be conscientiously given to the plain, evangelical preaching and teaching of God's word. The simple gospel story, telling of man's complete ruin by the fall, and of his complete recovery through faith in the person and work of the Divine-Human Saviour, is the ordained message to be proclaimed for the conversion of men. The repetition and enforcement of this wondrous story of redemption, in all the illustrious displays of divine love, felt and spoken from a heart itself entranced by this love, alone is suited and able to convert your fellow-men. From this simple and sublime theme you cannot turn aside for but a moment without the loss of divine, converting power over men, and the sacrifice of the best spiritual ends of your ministry. For temporal and sensational purposes you may preach the wisdom of this world, the humanities, the æsthetics, the speculations of philosophy, the cultures, the vague dreams of idealists, but, for the conversion of men but *one* subject is adequate to vitalize them with the life and power of God; the plain gospel is the solitary God ordained means. Eschewing all else for substance, Christ in the infinite outreach of his atonement must be the beginning, middle and end of your preaching in order to conversion. And let it be remembered that not a little has the manner also of preaching even these life-giving and soul-renewing truths to do in the production of their divine result. To proclaim these

holy messages as if they were a fable ; to dole them out as if to utter them were a task ; to speak as if the matters in hand were but for the occupation of the moment ; or to render the ministration of them, either by manner or method, or forms of statement the mere entertainment or sensation of the hour, will go far toward neutralizing their power, and will almost certainly prevent their legitimate fruit—conversion.

A profound seriousness, a penetrating conviction of the unspeakable importance of the truths to be uttered, a soul absorbing earnestness in the delivery of the message, pulsating in the voice, flashing from the eye, beaming in the countenance, flaming in hot words and wrought into power in the manner—let these characterize your preaching of this simple gospel, and as sure as the Throne stands fast, it will authenticate its divinity in the conversion of souls. It is Dr. John Hall who says : "Give us the ministers who go directly with Bible truths to the souls of men—who preach to them of their guilt in denying the 'Holy one and the Just'—who urge this home on judgment and conscience with an earnestness begotten with the Spirit of God, and flowing out of souls set on fire from above, until the crowds, carried away, subdued and terrified cry out : What shall we do to be saved. Let us have sensations like this, produced any where, by any ministry, and I for one—if no part of this honor is given me—shall fall on my knees and give thanks to God who hath given such power unto men."*

Such preaching can hardly fail to thrust men through with the dart of conviction, to stir their deepest motives, to lay hold of their inmost souls, to strike them through with the life of God.

It will bear its legitimate fruit, the conversion of the souls, and so open in them the fountain of all spiritual activities, springing up in them even as a well of water unto eternal life.

And now presuming that such a result has been attained to, it is needful to look for the specific ends toward which to direct these newly awakened activities and acquired powers in converted souls ; this is the next important consideration on the

*How to Promote Revivals, page 223.

part of the pastor. At this point it seems to me that this is of the very first moment, viz: to instill the true meaning and mission of discipleship, or *personal religion as being the work of soul-saving.*

That Christian has opened but half an eye to the signification of his profession who looks upon the salvation of his own soul as the whole range of his efforts. He needs at once to be taught the immeasurably greater truth that when God converts a human soul, he does it for as much more than its own salvation as 100 or 1,000 souls are of more value than *one*. Therefore every disciple should be led to enter on his life of faith seized of this one definite conviction, that his own conversion brings down upon him from God, the duty and privilege of saving others. Without this clear apprehension of the mission of Christian life, even conversion will fail of its best fruits and holiest activities, and the individual shut up to himself, will walk in his own tracks instead of outward and onward into the lines of others bearing influences to bless and save them. But the far-sweeping meaning of a life inspired by this true, because divine, idea, the influence of which is all but incalculable, has been well set forth in detail by another, rich in spiritual as well as intellectual gifts: **"No matter what the department, or what specific form of lay work comes to the front, the end to be sought, the achievement in which effort culminates is to win men to Christ. If you feed the hungry or clothe the naked, or kindle a fire on the cold hearth, or put a nosegay into the hand of the sick, or teach a class in the Bible school, or attend a cottage prayer meeting, or approach a stranger to bring him into social relations, the effort of the hour is supposed to look beyond to some eternal result."*

This meaning of discipleship must be taught as the mission of every Christian and as the employment, to which God calls his every talent and power. Let it be ever enforced upon the understanding and conscience that the inborn life of the Christian, to be genuine, must, among its earliest and abiding impulses have a desire to bring others to Christ, beholding his

*Rev. Dr. H. C. Hayden, *Lay Effort*, p. 44.

true model in Andrew, who as soon as he had discovered the Messiah himself, "first findeth his own brother Simon and he brought him to Jesus," and in Philip, who, having made the same joyful discovery, "findeth Nathaniel and saith unto him, we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." Let it be the key-note of all your teaching that the life of religion to be a true one, must be but a constant, uninterrupted series of efforts put forth to save men, and if found devoid of these divine manifestations, is to be regarded as lacking the seal of genuineness, as spurious and worthless.

To rouse up this benevolent and beneficent impulse in believing souls, and bring them under the inspiring sway is to discover to them the inmost essence and practical reality of personal Christianity.

And now having designated some means necessary to the development of lay activity, it remains to point out *some specific channels into which to direct it.*

It were of little service to arouse and stimulate in Christians the spirit of activity, if no proper methods and plans of work were presented for its utilization. It may be easier to awaken the impulse and purpose of effort than to mark out definite channels into which they may be led to flow and crystalize into practical results.

To find work for all, and to direct to the best uses for the Church the talents and spiritual powers within her is probably the most difficult of all undertakings in the pastoral office. If all individuals were made over the same model in their physical, intellectual and spiritual natures they might be massed upon one or two general forms of work and the problem of the employment of lay talent would be solved.

But here at the threshold we are met with the fact that is fundamental to the human race, viz: the diversity of temperaments, tendencies, tastes, talents and gifts, which present themselves in a given number of human beings, fitting them for activity and achievement only in certain directions and to the same extent disqualifying them for practical service in all others.

It were worse than foolish to ignore these radical differences by endeavoring to force upon all the same general class of work.

The profoundest wisdom and skill must be employed by the pastor in discovering and applying the talents and gifts of each in the peculiar line of his adaptation. Otherwise the work sought to be done will be marred instead of helped; the object aimed at may be defeated instead of accomplished. The law of religious adaptation is much like that of intellectual. Some have a genius for poetry, others for mathematics, but by exchanging places both individuals lose their practical value.

Likewise some Christians have the talent of public address, others the gift of music, but if you ignore the fitness of things and give each the other's place, you will probably destroy the principal parts of your church services. It is evident that the utmost care must be taken that between the proposed work and the individual talents of the workman, at least reasonable adaptability exists, lest you be found trying to do even more than the Creator intended.

As well might the weaver expect to turn wool into silk, as for the pastor to hope to so change a Christian that he becomes proficient in doing that for which there is given him neither natural nor spiritual ability.

True we must not forget the factor of divine grace which is given to supplement all human insufficiencies, and which oft-times accomplishes great changes in men's spiritual tendencies and powers, and yet it must be observed that the aid from this source even is usually in the direction of developing the talent which the individual already possesses rather than in the bestowment of new gifts. These gracious promptings and unfoldings of divine energy are inclined to flow most readily and to the best effect in the channels of the specific talents which God has precreated in the individual soul for that given purpose. For wise reasons providence rarely fits one man for every and all kinds of spiritual work, nor all for the same kind, and the pastor can scarcely hope for success in securing a wider adaptation to given methods of work than there is natural and spiritual endowment for in the individual. But his wisdom and

success will consist in discovering each layman's aptitude and directing all to the work for which they are severally fitted.

In the universal harmony of God's plan, both the church and society are so constituted as to afford place and opportunity for the exercise of every class and grade of individual talent coming within their range. To name and mark out some of these channels and methods of work shall be our next object.

To begin with that which is nearest the heart, and central life of the Church let me designate first *the prayer or devotional meetings*, as one of the principal spheres in which to develop and exercise lay activity.

This class of meetings is as old as the New Testament Church itself. Indeed it may be said with truth that the Church of Christ was born in a prayer-meeting. In that upper room in Jerusalem, where the disciples waited for the fulfillment of the promise, while they prayed, the Holy Ghost descended with the "rushing mighty wind" that shook the place and "the cloven tongues of fire sat upon them;" there the dispensation of the Spirit began, and with it was inaugurated the Church under its New Testament form and administration.

Seeing therefore that the prayer-meeting is associated so closely with the birth, the essence, the life of the Church, and has been one of the most important factors in her development and history, it seems fit that the pastor assign this the *first place* of importance as a means for the spiritual employment of the laity. To secure general co-operation and heart-interest in this service upon the part of the entire membership should be the sincere desire and call forth the earnest labors of the pastor. This institution is justly regarded as the spiritual training school of the Church in which to develop and exercise the talents and graces of Christians and prepare them for all the other activities of Christianity.

But how far it has fallen short of this ideal in its practical realization in modern times is painfully evident. An eminent writer, himself a Christian, gives the following striking description of the "average prayer-meeting of the present day:" "*In a

*Holland, Every Day Topics, pp. 164, 165.

church of say 250 members there is an average attendance of 50 persons. These are made up, so far as the men are concerned, of the principal officers, the deacons, elders, etc., the remainder are women, the first women of the church, and such of their families as they can induce to accompany them. The clergyman, overworked, and discouraged by the small number in attendance is there to lead. He gives out his hymn, prays, reads the Scriptures, and with a few remarks, "throws open the meeting" to the laymen for prayer and exhortation. There is a long period of silence. The deacons who suspect that their voices have been heard too often, or that they may be in the way of others, remain silent. At last, either one of them is called upon by the pastor, or some poor man under the spur of a sense of duty, rises and utters as well as he can, the words of a prayer. Everybody sees that he is in a struggle, and that he is so little at home that he is only anxious to get through without breaking down. The audience is of course sympathetic, and instead of being led in prayer becomes as anxious for him as he is for himself. And so with long patches of embarrassing and painful silence, interspersed with dreary platitudes and prayer and speech, unrefreshing and lacking spontaneity to a sad degree, the meeting goes on to the end, which comes when the chapel clock shows that an hour has been spent in the service. To suppose that any great good comes from the spending of an hour in this way is to offer an insult to common sense. When men go to a religious meeting of any sort they go to be reinforced, or refreshed or instructed.

"How much of any one of these objects can be realized in such a meeting as we have described? How much of the still higher objects of spontaneous, joyous worship can be secured by listening to the painful blundering of consecrated laymen? Can it be that the Almighty Father of us all is pleased with an offering so little spontaneous, so far from joyous, so painful in its exercise, and so unprofitable in its counsels as this.

"If once a week a whole church would come together joyfully, and sing their songs, and pray their prayers, and speak their thoughts, and commune with one another on the great topic which absorbs them, that would be a meeting worth having.

"But how would such a meeting compare with the dead drag of the average prayer-meeting? It would compare as life compares with death, as beauty with deformity. So utterly valueless to all human appearances are the prayer-meetings carried on by some churches, that it may well be questioned whether they are not rather a detriment than an advantage, a harm rather than a help to the regular work of the pastors and the spiritual prosperity of those whom they lead and teach."

Not to quote the language of the author further, he continues to say in substance about what every thoughtful pastor and layman knows to be true, that, while this criticism is not meant to impugn the piety and sincerity of those whom it thus characterizes, such is the nature of things in the life and surroundings of laymen generally, that the effect is to chill their spiritual sensibilities and so absorb the attention with worldly occupations and cares as to prevent preparation of heart and mind for personal participation in the exercises of the prayer-meeting.

Furthermore, laymen, with very few exceptions are unused to public speaking, and the thought itself of being expected to do it becomes a source of fear, and the effort, when even undertaken, such an embarrassment as most likely to prove a failure, and as a consequence the individual is mortified and humiliated into the very dust of self-depreciation, from which he scarcely has the courage to again lift his head. From these and other considerations many attend this service only from a strong sense of duty, or because they cannot bear to discourage the pastor by remaining away. Many others less conscientious and considerate, from the dread of being expected or called upon to perform a service which they feel they could not decline publicly without painful embarrassment, or could not attempt without the risk of a mortifying failure, choose, to them, the easier course, of remaining away entirely from the prayer-meeting. And thus it comes to pass that the average prayer-meeting falls far below its design and possibilities as a means for the development of the active powers of the laity.

The failure appears to consist especially in two things: 1st. The smallness of the number who are wont to attend. 2nd.

The meagre and generally inefficient co-operation of those who take part in the service.

How to cure these radical defects is a question that may well enlist the most profound thought and purpose of the ministry as well as the whole Church. How to secure lay effort in the sphere of the prayer-meeting so that the laymen generally shall be educated to pray, and, to a reasonable number, speak in public, is a problem the favorable solution of which will bring unspeakable blessings to the Church. That the majority, at any rate, of the adult male membership should be able to do this is unquestionably desirable as one form of activity in itself helpful. But it is probably safe to say that reliance upon present methods will not accomplish this much desired end. Dependence upon extemporaneous prayer can enlist the personal co-operation of but the smallest number of the average congregation. There is generally a given few who can render an impromptu service of this kind with more or less acceptability, but the great majority usually are found wanting either in the natural, or gracious ability, or both, necessary to the effort. Now is it not practical wisdom on the part of the pastor to recognize this manifest difference in these two classes of Christians and simply accept the fact that for various reasons some *can* pray in public extemporaneously, and for reasons real or imagined many *cannot*, and then go forward and adapt his methods to these two different conditions, and renounce the vain and fruitless effort at seeking to lead all to adopt and practice the same plan? Let him be none the less earnest and faithful in his endeavors to develop extemporaneous talents in this direction in whomsoever he may find them, but equally ready to supply others with such helps as their case requires. Were it not much better to supply a suitable form of prayer for such as are willing to pray in public but are afraid to venture upon their own thoughts and words, and have them freely and openly use this than that they should ever sit silent; never pray at all? The prevailing conviction that entirely extemporaneous prayer on the part of the laity in public is the proper thing, is a splendid theory, and its realization would be a priceless achievement, but beholding its meagre results everywhere in the Church,

after long and faithful cultivation, may we not reasonably question its practicability as a universal method? Any plan of spiritual service that has succeeded in enlisting only a tithe of the laity in each church may not be a total failure, but so near it that its right to exclusive practice becomes wholly forfeited. It may be well enough to say *what ought to be*, but it is practically much wiser to look earnestly into the face of *what is*, and make the plan adjustable to that which cannot be altered.

If the method of exclusively extemporaneous prayer in our devotional meetings, after all the drumming and drilling of many years, has resulted only in the reluctant co-operation of less than a baker's dozen laymen in the average congregation, it surely is high time to at least experiment with some additional plans.

Suppose there were put into print in convenient form an indefinite number of prayers adapted to express all possible wants in the varied conditions and experiences of the human soul, so that each individual choosing one could make it the complete utterance of his own heart at any given time, who dare say that the offering of such prayer in public would not be as helpful to the soul that utters it, and as edifying to the congregation that follows it, as the spontaneous prayer under similar circumstances. May I not venture farther and declare, that, taking into account the embarrassment, mental confusion and all the hindrances common to extemporaneous efforts with most laymen, the use of a suitable printed prayer would be more likely to beget the spirit of true devotion in the individual himself, and minister much more to the edification of others than the extempore, with all its imperfections. With this method we can conceive of a prayer-meeting composed of the majority of the church, in which scores of laymen would take part in public prayer, and thus themselves secure the spiritual drill and culture sought by such exercise, while the devotional meetings would be raised to a condition of manifest success, shedding forth a general influence for good, in character and extent worthy of a means of grace such as this is claimed to be.

Against the use of such forms, of course, the evident objection will be urged that such service would almost inevitably degen-

erate into a dead ritualism and so lose its spiritual life. But the answer is quite as easily given that such result is by no means necessary. Yet taking even the worst view of it, and allow that it might become a mere dead form at last, and what has been lost? Certainly nothing of special value, but a possible gain is made; for it must be accepted on mere statement as true that a score of laymen who will only read prayers with reasonable efficiency are in advance of those who will not pray at all. And there is withal the hope that if they be earnest men, really desirous of spiritual growth, some may by and by drop the form and trust to the utterance of their own hearts as they become somewhat cultured in the grace of prayer. Let the pastor, however, insist always that no form is to be used to repress or in any way hinder spontaneous utterance, which should always be encouraged in all who can and will give such offering, and should be held up as a possible attainment finally to even those who use the form. Having it clearly understood that the formal mode is only additional to the other, and educational in its aim, its introduction as an experiment is certainly worthy of the most careful trial. Without presuming to advise such a course, I simply suggest it as a possible solution of the difficult question, "*How to awaken and direct lay activity in the prayer-meeting.*"

I have resolved upon this plan in my own church, encouraged to it by the almost universal approbation with which the proposition has been met by the laymen. If the thousands, now dumb as though utterly speechless, are ever to lift their voices in prayer to God in the public congregation, the most of them must have a prepared form as the indispensable aid, else like the tens of thousands of a similar class before them they too will go to the grave with sealed lips.

The next specific channel of lay work of which I shall speak is the *Sabbath-school*.

It is only expressing a universal conviction to say that the Sunday-school is probably the most important branch of Christian work connected with the church in which laymen and women may freely engage. Its power to mould and control the destiny of human souls is at once beyond all finite calculation.

It is justly regarded as the nursery of the Church, both as it respects the training of the young and the development of the talents and activities of the individual members of the congregations who engage in its service and labors. It affords probably the largest channel for positive lay work connected with a Christian society. And it may be truly said that the congregation, all other things being equal, which can show the largest proportion of its membership occupied and identified with its Sunday-school, is the most truly active church. The question of personal fitness necessarily presents itself at this point as a consideration in the work of this branch of the Church. Want of ability is the plea which is the great hindrance to a larger success here. To remove this obstacle is no easy task, for often this plea is founded in fact and must for the time being be accepted as an exemption of some from the obligation to labor in given directions. But the pastor must himself possess and labor to inculcate the true conception of Sunday-school instruction. There is often a false standard of ability held up according to the measure of which many are deterred and excluded who otherwise might take an efficient part in this department of Christian labor. It happens frequently that this institution which is so simple in its object and aims is by professionals and experts rendered so complex, involved, and difficult as in a large measure to destroy its usefulness as a practical means for spiritual ends. If the Sunday-school signifies any thing that is valuable, if it contains any thing that is worth preserving, it is to be found in this solitary object, viz: To make Christians of the children and to make wiser and better and more active those already Christians. If this be not its meaning and end it does not deserve to live and hold its place in the Church. With this simple spiritual aim therefore it addresses itself to Christians, and confidently appeals to every grade of talent, since its work is to be performed with spiritual rather than intellectual means. Since the subject of its teaching is to be the simple story of the cross, here a consecrated heart may do a greater work than any educated head.

No need of philosophy, metaphysics, or the sciences of nature, or wide range of history, or a highly cultivated mind in the

wisdom of this world; in the Sunday-school teacher's chair, he need know but one thing well; *the story of Redemption*. The truths and experiences of this thoroughly inwrought with his hearts life, and inwoven with a divine lustre through the warp and woof of his character are the highest possible equipment.

This of course takes for granted the possession of that reasonable measure of ordinary intelligence without which no work of teaching can be successful. Let the above qualifications be possessed and vitalized and irradiated by the Holy Ghost, and they will constitute an endowment for Sunday-school teaching which for all its truest ends qualifies beyond all else. Such instructor, though he cannot read the Greek or Hebrew text, or conduct a blackboard exercise, or manipulate the elaborate machinery invented by others, for the school and class, may yet hope to do a greater and grander work through the teaching of this simple story, made rich and winning to the hearts of his pupils as he pours it forth from the treasures of his own experience. The late Dr. Holland beautifully says, "The observations of a life of observation have taught us that the principal good results of Sunday-schools come not from enterprising and gifted superintendents, come not from interesting and funny story tellers, who are known technically as 'Sunday-school men;' come not from singing sacred words to 'Yankee Doodle,' or of frivolous words to still more frivolous tunes; come not from huge feats of memory in the rehearsal of long chapters of Holy Writ; come from none of these numberless tricks resorted to for enthralling juvenile interest and exciting juvenile ambition and love of praise, but from the personal influence of Christian teachers, who, knowing their scholars intimately and loving them tenderly, lead them by the power of their love, and the light of their own Christian life." With this conception of the qualification of the best type of teacher we are constrained to believe that the Sunday-school affords a channel for the employment of a much larger proportion of the membership of the church than is commonly called into service. Many having a large measure of these spiritual qualifications are thought unfit because supposed to be lacking in the popular gifts of a false

standard. Such, usually discrediting their own ability, are often superseded by the self-confident, self-asserting, and often the spiritually shallow, and thus the surface talent is kept in exercise while some of the richest and most sanctified gifts of the Church are left comparatively unused.

You will observe that the best teachers do not always come ready made to the school. With most persons teaching a class comes as a final result of preliminary preparation; they come to it by gradual approaches. At first they may be induced to attend the school only to look on. After some persuasion they may come into an adult class; gradually their interest will grow, and with it a certain freedom and confidence will be developed, and after a while they can be prevailed upon to supply the place of an absent teacher for a Sabbath, and then again, and finally they may take a class permanently, and such often labor with the very best results. To have done this from the start would have been impossible and probably impracticable, but this series of gradual steps was the necessary educational preparation to develop both the ability and the willingness for the undertaking.

To gather into the Sunday-school as nearly as possible the whole congregation, adults as well as children, must be the untiring purpose and aim of the pastor who seeks the development of the highest and largest activities of his people. The school should be carried up into every rank of the church, or more properly, the entire congregation should pass down into the ranks of the school and thus be resolved into an army of learners and workers, ready to be detailed to any special service or line of activity needing reinforcement. Thus there would always be a large reserve teaching force from which to draw, and large adult classes with regulations, privileges and exercises to suit the circumstances might be maintained. Such classes are by no means an unattainable ideal; though rare, they should be numerous, and in the churches best estate they will be commonly prevalent. Seek to bring in all; of every rank and age, and if possible assign each a work, or a place, or if nothing more, a seat to look on, and in such a busy hive they can not long remain idle and uninterested. The very contact

and atmosphere of the place must ere long rouse and stimulate the best energies and purposes of their souls to active effort. An entire congregation thus gathered into the work of the Sunday-school would be to have achieved one of the best and broadest forms of lay activity within the range of possibility. Aim at this, not as a dream but as a practicable result quite within the reach of your future achievements.

As another specific channel of lay effort, I would mention next the *missionary work of the Church*.

I have already anticipated in a measure this branch of the subject in defining the true idea of Christian discipleship as meaning "soul saving," but in that I dealt rather with the *spirit*, while in this I am more especially concerned with its *exemplification*. The desire to save souls is the undermost and innermost motive of the Christian life, but to organize ways and means, and apply them to that end is the crystallization of such desire into practical forms; and this means *missionary work* in its broadest sense. But that which more especially deserves attention under this head is that form of missionary work, both home and foreign, which is conducted by the Church through her regularly constituted channels, such as Societies, Executive Boards, etc. To direct the entire membership into this channel so as to secure the fullest and most earnest co-operation of all, must be the constant aim of the pastor who desires the best state of Christian development among his people.

Broadness of view in respect to this feature of Christianity you must constantly seek to inculcate. The narrow conception of duty which sees only its own small congregation or province will constantly obtrude itself into the way of a world-embracing gospel. Such soul-impoverishing and unworthy conceptions must be removed from the minds of Christians, not alone by teaching, but by bringing them into constant contact with missionary operations in every way possible. Nothing will more rapidly and effectually enlarge an individual's views, broaden his faith, expand his soul, and quicken his spiritual activities than the infusion of the missionary spirit.

But in this line there is little to be done in the way of formal work. Beyond the conduct of the necessary business, incident

to the management of societies or committees, and the gathering of funds, there is little to be rendered save the dissemination of information, the awakening and exercise of sympathy, prayer, and the grace of giving. And yet, to be able to turn a people unitedly into the exercise of these beneficent and gracious activities, is success of such character as to reflect the highest spiritual honor upon the pastor.

Here it is fit that I should make special mention of the comparatively new element which has recently come to the very front of missionary effort in our denomination—the Women's Missionary Societies." In the organization of these is met a long felt want in the Church: for here is a means for awakening, combining and utilizing the talents of the female portion of the congregation, and in a way that cannot but commend itself to the judgment and conscience of all. It is already evident that the originators of this movement "builded wiser than they knew," for the influence of their work extends far beyond the class for whom it was intended. These societies, wherever in vigorous operation, are the missionary leaven, leavening not only the women, but the men also, as well as the children, and become the most effective instrumentality in the dissemination of the missionary spirit and the accomplishment of its objects. Alone, this movement would not be sufficient, but joined with the general work, it not only adds much through its own specific resources, but becomes also a most powerful and salutary stimulant to every good work in the church. No pastor can have the best results of all forms of beneficence among his people until woman's labors have made their rich contribution, until woman's patient hands have given of their toil, until woman's loving heart has been busy with its generous devising, until woman's sweet spirit hath given its benediction of prayer and blessing, not until the Marys have come forth and poured out the precious ointment of their devotion upon it, not until then are the best gifts offered, the fragrance of whose sacrifices shall fill the whole church.

Would you realize in your ministry that which is the nearest to perfection in Christian activity among your flock, labor *first, last and all the time* for the universal infusion of the missionary

spirit among the men, among the women, and with equal diligence among the children; directing the thought, the purposes, the active energies of all into this world-encircling movement, and you will have wrought out under God the grandest religious result that is given to the Christian minister to accomplish.

Mark another channel of Christian activity for laymen in what we may term *social work*. This at first may seem somewhat remote from the spiritual forms of lay effort, and therefore may appear less essential, but on closer examination will be found to bear a very important relation to the prosperity of every Christian society. This element is so really of the essence of Christ's religion, that it should by no means be considered apart from it, as if it were external and merely incidental to Christianity. The grace of *sociability* and *mutual friendship* between Christians, and from Christians toward their fellow men generally, is so distinctly taught in the Scriptures that one is at a loss to know how these precious gems have been allowed to drop so nearly out of the crown of the Church. Christ himself placed them there, not as alien graces, but as those of kindred nature with the others, whose radiance, though differing from their fellows, are yet as essential to the perfection of the whole as a given color of the prism is to the perfection of light itself.

We need but glance at the primitive Church as she took form and character under the instruction of Christ and the apostles, to learn this truth. It was not simply incidental, or from the combination of external circumstances, that the early Christians were so heartily given to the exercise of the social graces of religion. It was not from *without* but from *within* that this prompting came. It was an impulse of that self-same divine life which came down from God into the souls of men and made them "new creatures." It was the manifestation of that "new heart" as it came under the reign of the new law of "peace on earth and good will toward men."

Sociability, the exercise of mutual friendships, were as much a part of Christian life in the primitive Church as prayer and worship. Hence we read such descriptions as these of the disciples: "And the multitude of them that believed were of

one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things in common," Acts 4: 32. Hence also the apostles have exhorted all Christians to the exercise of a like spirit, saying, "Be kindly affectioned one to another with brotherly love; in honor preferring one another" "Distributing to the necessity of saints; given to hospitality," Rom. 12: 10, 13. And John, that royal apostle of love, lifts this law of brotherly kindness even up to the standard of divine sacrifice, declaring, "And we ought to lay down our lives for the brethren."

But contemplating only the ordinary duties and attainments in the line of the social graces, what a vast field there is here for the cultivation and exercise of this useful form of lay effort. By as much as this grace has been so sadly neglected, and the susceptibility to its culture is so great, there is a most powerful incentive to awaken earnest and universal effort in this direction. To attain to her best estate the Church must be brought back to her primitive customs in this regard; to that condition of simple and unselfish piety, in the warm fraternal love of which worldly distinctions melted away, and a mutual brotherhood was maintained, embracing *all* the disciples of the Lord, meanwhile manifesting itself in kindly greetings, practical sympathies, and the cultivation of friendly relations, and communings between individuals and families from house to house.

The Church of to-day giving herself fully to this friendly and fraternal piety of her early days might justly hope to be rebaptized with her primitive power and glory. Let it be the emphatic effort of your ministry to teach and have brought into manifest exemplification, that the Church of Christ is not an institution to be dominated over by the iron law of social caste, where selfishness and pride may turn up its nose at plain garments, and where the haughty spirit may ignore and treat with contempt the offered greeting of the poor, or where unsanctified wealth may enthrone itself for vain glory over the trampled rights and aching hearts of Christ's humble but truest disciples. Teach no divine lesson clearer than this, that discipleship carries with it the eternal law of *Christian equality* and the unalterable obligation to enter into the spirit and practice of all its

privileges and duties. It is to be remarked that this grace of sociability may be exercised by all in a reasonable measure. More easily acquired than all others it may be most urgently pressed upon the attention of every one as that which will yield the most bountiful reward. It is doubtful whether the same amount of effort put forth in any other Christian direction will accomplish greater results in winning men to the love and obedience of the truth. Often when every other effort has failed to attach a number to the church, or rouse another to activity, or bring another under the influence of the means of grace, the subtle and resistless sway of social power has prevailed.

The friendly call, not once, but repeated now and then at the opportune moment, perhaps in the day of sickness or calamity, or when death's darkness rests on the home, may be a more potent instrumentality to build up a Christian or save a sinner than any other power the individual can wield. And now multiply this power by the number of souls in a given congregation, capable of such services and you have some expression of the aggregate good such social work might accomplish for the Church of Christ.

Let it be understood that no one can plead exemption from such efforts for lack of ability; for there is probably not one, but there is some soul to whom he can be a voice of instruction and comfort, or a hand of help and guidance. Ever impress upon the minds of Christian people that *that* church is the nearest the Saviour's ideal which has the most *heart to heart* communion between its members, and where the Christian law of brotherly fellowship has established the closest and most helpful social relations between its adherents, thus answering the Saviour's prayer for the loving *oneness* of his disciples. As the world grows more selfish, and worldly society continually more heartless, both the necessity and the opportunity for the cultivation of all the hearty sympathies and blessed ministrations of social friendships among the followers of the loving Saviour become greater.

It is not more truth, not more Gospel, not more sacraments, not more organization, not more discipline that the Church of

to-day needs, but more loving hearts, more outstretched hands, more practical sympathies, more sanctified social communion, more of unselfishness and loving friendship. Labor to have your congregations thoroughly permeated with these, and though you may have neither wealth nor social position, that church will be an advancing, spiritual power, before the face of which no opposition on earth can stand.

Did time and space permit I might mention many other points of interest and value, but I have selected those only of greatest prominence, and of widest and most effectual influence within the range of *lay work*. And now it must be evident that if lay work be thus apprehended by you, and if it be awakened and cultivated, and directed by these principles and methods into the channels and fields here set forth, you as ministers of the Gospel will secure in your future pastorates the most magnificent achievement that can be placed before a human soul. God will count you to have done better than to have built an earthly empire, or by the sword to have subjugated the mightiest of nations. The good that you will have done to your fellows will outlast the marble and the bronze of the ages, and the crown of your reward and rejoicing will be unspeakable in its preciousness and as fadeless in its glory as the light of yonder throne!

ARTICLE III.

MORALS IN THE MESHES OF THE BRAIN.

By PROF. W. H. WYNN, PH. D., Prof. of Ethics in the Iowa State College,
Ames, Iowa.

Good and bad, as discernible qualities of motive and conduct, are terms dropping familiarly from the lips of men on all the face of the earth. And so also with the cognate terms, virtue and vice. There are no exceptions. Where possibly the words descriptive of these moral qualities may not yet have developed into an attenuated and abstract form, there is nevertheless some striking analogy, or symbol, or figure of speech, under cover of which the fundamental distinction of right and wrong is set forth. These words are but the moral nature of man, reflected into speech; and there is an intensive as well as extensive meaning attaching to this fact. As far down as we may go in the scale of humanity, even to that point last discoverable on the hither side of brute life, we still note that the man speaks, and that he has words in his language for right and wrong.

Now a phenomenon so universal and primordial in the complex organization of man, may fairly claim a separate and exhaustive study by itself. And in any system of philosophy well planned and well digested, it must have the chief place; because whatever marvel man is as to his power of thought, he is a greater marvel as to the moral forces in the midst of which his being unfolds. When acting ourselves, or seeing others act, we instinctively ask what is the thing that ought to be done; and, implicitly, what is the special evil that ought to be shunned. A man using the power he has for oppressing his fellow-men, and getting his neighbor's property by unfair means—evidently no reasoning, nor force of custom, nor transmitted belief is needed to arouse the indignant judgment in the disinterested spectator, that such thing is wholly wrong. A man imbruting himself by the indiscriminate and unrestricted gratification of

his appetites and lusts—in the earlier and later stages of his decline, in the beginning, and at the extremest limits of indulgence to which he may go, is clearly never without some puncture of remorse, some whisper of admonition that this state of things ought not to be.

This is the inherent sense of obligation at the centre of all manhood, and co-evil in the race with its power to speak, to which we have been wont to set apart a special faculty called conscience, and the roots of which we have consentingly referred to some power of free-determination in the human will. But now physics, under the stimulus of certain newly discovered laws, is asking to have the whole spiritual domain to itself, and is applying its formulas with great confidence to the subtlest movements of the human mind. If that claim can be made good, it were the grossest empiricism to withhold assent. What specialists say on the basis of observation and experiment is always entitled to respect; and if they can make it clear by an appeal to unquestioned facts, and such inferences as may obviously and fairly be drawn from such facts, that the human will is a species of dynamics, and not as we have thought it a self-originating power of choice—then there is an end to all wrangle on that subject, and the enormous work of reconstruction must begin.

Nevertheless such wholesale transformation upon our old-time convictions cannot be wrought without noise, and without some critical inspection of what is going on. Men will be reluctant where so many grave issues are at stake; and so deep-seated and persistent is the popular conception of the freedom of the will, that we may know beforehand that, if it is to be eradicated, it must be done with the knife.

Let us see how the whole matter now stands as between the parties opposed. Man and plant; man and animal—how do these sets of objects to the ordinary consciousness contrast? It would not occur to any one to inquire about the plant how it ought to grow, or how it ought to blossom or bear fruit. Or, if that inquiry is raised, as in botany it surely will be, every one perceives that the word "ought" in that connection has lost the special meaning it conveys when applied to human beings, and

is used only in an accommodating and analogical way. Even in the case of the domestic animal, where often there seems to be something closely resembling the moral sense, and where wrong-doing, as in the horse for example, is resented and punished by the passionate master as if the creature were morally responsible for his acts, calling him vicious, malicious, wicked, and the like, yet we instinctively feel that the speechless brute, and because he is speechless, is infinitely below the ethical standard these epithets imply.

If the dog thieves, as he will, and when discovered will exhibit the same hang-dog, skulking, guilty self-consciousness which uniformly betrays itself in the human thief, we do not therefore seriously call the dog a thief. We punish him, perhaps, but because he could not put his plea into words we immediately convict ourselves of something cruel in the act, and fondle him back again to the best place in our affections the loyal animal can have. His cringing was not remorse; it was only the painful recollection of his master's scowl and admonitory cuff on a former occasion of merited rebuke. And so it is; the gulf between man and brute can be bridged over only by some causeway of ethical coherence such as articulate speech implies. However savage and brute-like the primitive man may have been, the presumption is he had the power of uttering words, and this faculty, when it came, carried in its bosom all the wide incommensurable difference between a creature having a moral nature and one who has none. It is obviously impossible that the doctrine of evolution should ever change our views on this subject. We can never speak of responsibility as an attribute of the highest animal we know, because whatever semblances of rationality and morality he may exhibit, we do all agree that his being is so circumscribed by the dominion of appetite, that they are semblances and nothing more.

Therefore, until recently, no one ever dreamed of so expanding the term "conduct" as to make it applicable in any intelligible sense to the irresponsible acts of the brute. Neither by loosening the term above, nor expanding it below, could any such meaning be conceived. Even where the reciprocal relations of

man and brute were fairly brought within the scope of the ethical survey, it was felt that responsibility was sharply defined as something attaching only to the man. He could act morally or immorally in his treatment of the brute, but the brute could never be charged with guilt in his relations with man. This is the popular feeling on this subject now, and we may confidently predict that whatever science may do in toning down and modifying it, it will always remain essentially the same.

It is a question, however, which mere dogmatism cannot set at rest. We must appeal to psychology in all matters of an ethical import, if we would settle at last whether the popular sentiment on this subject be empiricism or not. Psychology, biological or other, deals with the intellectual, sentient, and active powers with which the living organism is endowed, distinguishing between thought and emotion, and tracing out whatever deeper energy may be found in the realm of mind. And as we are here in a region of the subtlest processes, where powers and experiences acquire a speculative value as they stretch over from the finite to the infinite, we should be very rash to assume any stage of attainment in this direction as marking a limit in our researches never to be surpassed. Nevertheless, in general we may say, that an appeal to self-consciousness, and to other sources less introverted, will reveal in rough outline a threefold distribution of the faculties and aptitudes of the human mind—adopting Kant's nomenclature, the Sense, the Understanding, and the Reason; the Sense, when we are gathering impressions and facts from the outside world; the Understanding, when by a process of discursive reasoning we are working up these facts under some underlying law; the Reason, that magisterial faculty that brings down to these other two processes the universal and necessary ideas upon which they are respectively conducted.

Now, accepting this inventory as essentially in accord with the constitution of the human mind, we must note that Ethics ransacks these widely diverse provinces for the purpose of determining from which one of them, in the main, the moral quality dates. And so it comes to pass that every theory of

morals takes rank and character on the basis of this test. If the sentient nature be held as in the end the sum total of human susceptibilities and powers, then evidently what we distinguish as right and wrong in the relations of life can be traced to no fountain higher up; and are not the primary ideas we thought them to be, but are in their last analysis some modification of pleasure and pain. The nerves being the man, whatever brings pleasure to these either for the time now, or in the long run of experience, is good; and in like manner whatever brings pain is bad. In all sensational systems, of whatever shape or hue, the happiness principle is the alembic into which all problems of moral philosophy must be cast. Nor does it materially alter the point of view, for any one of them, to admit the discursive processes of the understanding to a larger prerogative in determining what the ultimate rule shall be. The greatest happiness of the greatest number—giving larger scope for the intellect of man, and the utilization of the aggregate results of his experience—does not in the end transcend the cravings and appetites of the animal nature, and at last must locate its highest moral persuasive specifically there.

This must be said of every phase of ethical teaching in which the sensations of pleasure and pain are the final appeal. They all rest ultimately on the sentient nature of man, and assume with more or less distinctness that nothing certain can be ascertained of his inner spiritual organization, except what can be gathered from the meshes of his nerves. There is no higher, as distinguished from the lower self; no tier of thought and purpose transcending that which binds the whole man implicitly to the world of sense.

It is the distinguishing feature of our time, that these systems have fallen heir to a large and rich inheritance from the evolution hypothesis, in its wide and somewhat indiscriminate gleaning in every field of research. Sociology, and Biological Psychology, and the Ethics of Evolution, are new branches which have sprung up in this dank and over-luxuriant soil, products, all, of the most stupendous and sanguine efforts to formulate mind-processes in terms of physical and biological law. We need not disguise it—the vast tide of ethical speculation in

our day sets in that direction; and so universally are the scientific forces enlisted on that side, and so splendid the trophies they have gathered in thus far, that not unfrequently we hear the faint-hearted concession that the day is theirs; we must surrender without terms.

This thing is difficult to do, because we cannot assent to the fundamental proposition on the basis of which all their victories have been achieved, to wit, that the sentient nature is the whole of man. Consistently they would cancel philosophy, and give science the exclusive occupancy of the field. Very naturally they all join in Comte's outcry against metaphysics. We have passed that era, they would say, in which the folly of evolving a universe from consciousness was entertained, and have settled down upon reality as discoverable in solid, tangible, flesh-and-blood facts. They urge that introspection is beginning at the wrong end; and that, therefore, all the old unsettled controversies about liberty and necessity, and such other unsolvable problems as take their rise in that dim region of fog, shall be dropped, and we shall begin *de novo* on the brain and nervous system, and by the aid of physiology, and pathology, and heredity, and the interaction of forces external and internal to the human organism, climate, race, history, determine all the profoundest mysteries of the soul and the world. Physical science is to furnish the analogies, nay, the very schedule itself, in accordance with which the whole spiritual nature of man is to be witnessed in its unfolding, and thought, and right, and duty, law, religion, morality, are to fall off into the aimless drifting of unstable force.

We may illustrate this in what we may call the *cell-fetich*, now so largely commanding the homage of the scientific world. Through the microscope we look upon the *amoeba*, a naked, protoplasmic cell, of jelly-like consistence, but endowed with the capacity of sensating, so to speak, the object with which it comes in contact, and of extending its parts around whatever nutritive substance it is fitted to absorb. Here is automatic motion, or what we may call sensation in the far-off primordial stage of its evolution. It is the simple, isolated cell. Now as these cells by some law of chemical or vital affinity unite in

higher organisms, their resultant motions become the more complicated, and the primitive, blind sensation goes on developing into those subtle, elusive, nerve-processes that we are wont to call the faculties of the mind. These mental processes are presumptively vibratory thrills in the nervous mass, and the key to the whole mystery is found in the simple sensitivity of the primordial cell. In the human body the nerve-mass responds to outward stimuli in exactly the same way that the protoplasmic mass of the *amoeba* stretches itself around the object it is to absorb. There is, no doubt, in the highly differentiated network of the human organism a wilderness of intersecting lines of transit to be traversed, as if electricity were playing over a myriad wires; so that what enters the eye and ear, being destined to make a long and perilous journey over crowded thoroughfares of sensation, is in danger of arriving very feebly at its goal, or, indeed, of not arriving there at all. Still, in all this complex arrangement, we are assured that there is no further mystery at work than that which we found in the naked cell.

It is plain to see that in a scheme like this the popular conception of the freedom of the will can have no logical place. By supposition such phraseology cannot have the accepted meaning, in a system that reduces all things to motion, action and reaction, and mere sequence under invariable law. This is necessity, and that which comes to pass only because it must, cannot in any sense be free. One of the leading exponents of this system has plainly avowed that it is no more proper to speak of the will as being free, than it is to speak of it as being rough or smooth, hot or cold. In short the notion is an impertinence and a fraud. The old problem so long taxing the ingenuity of men, instead of being summoned to a new solution, is peremptorily ruled out of court, as being a mere whim of speculation in the absence of scientific tests. Mr. Leslie Stephen,* who has, perhaps, most exhaustively and liberally canvassed this entire field, and has stretched the cord of reconciliation to its breaking, instals his enterprise by an explicit engagement to treat Ethics as wholly aloof from metaphysical

*See Science of Ethics, p. 12

questions, as, for example, the freedom of the will—as if in Ethics, the thing itself could flourish when the heart of it was gone. Will Cæsar cross the Rubicon? That question he says might have been answered beforehand, with as much precision and certainty as the mathematician can calculate the flight of a missile—provided, only, all the motives and conditions conducing to the act had been open to inspection; for every act of man follows invariable in the direction of the strongest motive or motives operative at the time.

Nerve-thrills—potentially that is all there is of it. There, at least, the secret is out. These, in the more complex organisms become emotions, and farther up ideas, shaping themselves, through time, into long accepted maxims of conduct, and finally spreading themselves out into the hardened tissue of social custom and civilization. Meantime the imagination dictates that where actions from countless repetitions run easily in well-worn grooves, they are somehow exempt from the law of necessity which has elsewhere unqualified sway. But it is all a deceptive dream, which science now, having shaken off the incubus of metaphysics, may easily dissipate. For what we call voluntary action is, like every other motion, calculable—well, if not calculable, it is simply because the ramifications of motive influence are too subtle to be traced. Still, it is urged, enough is known from the cumulative revelations of brain-study in our more immediate time, to make it clear that every act of man is but a sequence in a line of impulsions, differing not a whit from that in which the jelly-like mass of the *amoeba* closes around the object it is fitted to absorb. The strongest motive always determines the act. Since all metaphysical terms and ideas are to be eschewed, we must speak of nerve-currents, and by some species of clairvoyance get to see how they cut their channels through the brain. We shall always find the strongest current making its way. If three or four of them should happen to be discharged on some motor centre, and a brief interval of confused hesitancy should occur at that point, in the end that one must get vent which has the strongest volume, and to which the lines of transit most readily open out. In other words, what we were wont to call free-will, and out of

it to get some sense of obligation and moral behest, turns out to be but the free flow of nervous energy over beaten paths.

Let us be patient. This effort to carry our physical formulas into the ethical domain, indeed, to resolve all mental phenomena in this way, is the heroic experiment of our time; and such an array of seemingly consenting facts and discoveries have come in from the whole realm of biological and sociological research, as if for the express purpose of bringing with them the coveted philosophy, that it were a fatal sign of weakness in our holding the opposite view, to affect contempt, or speak slightly, of an intellectual enterprise so imposing and vast.

Nevertheless we are perfectly confident that no such view of human nature can ever get a foot-hold in the world. In discarding philosophy, science is utterly powerless to deal with certain matters which are of infinite moment to every thinking being on the globe, and are, in a certain sense, the staple of all human aspiration, and struggle, and purpose, and work. These are somewhat discretely above the sensations of pleasure and pain—they have an element in them which cannot be let down so far.

To make this clear, let us reflect that mere sensation or feeling on which all these systems so confidently build, as a blind, unintelligent, brute impulse, has no meaning, except as thought on by something higher than itself. Whenever feeling becomes self-reporting, we are already so far within the precincts of mind, as we ordinarily understand it, with its old pressing metaphysical problems of self-hood and personality, importunate for a solution, that we do certainly know, both now and forever, that we have attained to a region where no known property of protoplasm will avail, and where physiology is hopelessly dumb. Starting with motion, and retaining at least a tolerable consistency of idea, we must conceive of sensation becoming metamorphosed into emotion, and emotion into thought, and all this by the addition of no new element, but only through increasing stages of complexity, and under the established law of the correlation of force. Thought, then, is only a mode of motion in the intricate and untraceable net-work of the brain, and nothing

more. We shall never believe it; and we can easily foresee that science can never set so impossible a proposition on its feet.

It sometimes happens that in seasons of sore intellectual dilemma, a large word or phrase, struck out in the heat of inquiry, is hailed as the "open sesame" of the difficulty, and forthwith wonderful treasures are thought to be uncovered by it. "Double-faced entity" was one of these talismanic words. It embodied a theory of monism in which every mental phenomenon had its physical counterpart, and they too were somehow to be considered the opposite faces of one and the same thing. Here was the human brain, for instance—a single, physiological unit, not two, but one. Every movement in it is a process of cerebration, and as we examine such process we always note it as coming to us in a two-fold aspect, on the one side as mind, and on the other as intricate vibratory movements in the nervous mass. Thought, imagination, memory, affection—when thinking of these as mental phenomena we have them on the very uncertain side of psychology, and do not know them until we turn them over, and look at them as modifiable states of the tissues of the brain. Having the two faces of the same entity, we may study them both, but they are both best studied in the physiological and pathological investigation of the solid nervous mass, in which, obviously, these subtle and elusive processes are going on. On the one side mind, on the other side mass, but the entity itself presumably mass.

Now we can hardly imagine a theory so essentially non-significant as gaining the cordial assent of any one, except on the supposition that he is sadly lacking in the philosophic mind. Those obtrusive laws of thinking, which keep sweeping us toward the rational by long lines of logical circumvention, impossible to be broken save by some frenzy of fanaticism that is determined to be insane—these compel us to reason in some such way as this. Here are two sets of phenomena, equally well attested to every sound intellect in the world, wholly diverse, having nothing in common, the phenomena of matter and of mind. Now these two sets of alien qualities must be conceived of, either as inhering alike in the material substance of the brain, and so, as not two sets, but only one; or the deliberate task

must be undertaken of reducing the one set to the other, and so again all distinction between matter and mind will wholly disappear. Either thought and nerve-thrills are one and the same thing, and so there is no "double-faced entity;" or thought and nerve-thrills, notwithstanding their irreconcilable diversity of character, are consenting properties of one and the same physiological base, and so the "double-faced entity" is but contradictory ideas linked in a phrase.

The reply to all this would doubtless be, that in this busy age when "things are in the saddle," we have no time to detain upon scholastic subtleties with regard to the laws of thinking, nor even upon the force of words, except as they yield themselves as working *media* toward the ascertainment of facts. Science cannot tie itself up to any alleged laws of thought; it simply seeks nature's oracle, and bows in absolute acquiescence to the response. Thus in the case now in hand, is it not a matter of universal experience that all our thinking is done with the head, and not with the hands, and not with the feet? And therefore, whatever thought be, are we not quite compelled to believe that it has its origin in the brain, and that there is indeed its physical abode? If so, why not hold it as presumptively made out, that thought is either some differentiated form of the chemico-vital processes going on in the brain, or an inexplicable complement of those processes, arising out of, and inhering in, the nervous mass? Especially now as monism is the habit of our time, and the old notion of the dual nature of man has fallen into disrepute, and the whole trend of the scientific industry and discovery, is toward an underlying physical unity for phenomena aforesaid thought to be essentially incompatible and diverse! Force! Force! ultimately the incomprehensible All-Force, is coming to be considered the source and destination of every species of energy we are able to trace—why break the continuity by supposing the human mind to be something alien and foreign to this all-inclusive Force?

All very plausible, and exceedingly welcome to certain minds, but unhappily embarrassed by the impossibility of maintaining it by scientific tests. It is an accepted maxim in science that a thing must be thinkable before it can be set down as an ac-

credited fact; we must know that we know it, either as reasonable hypothesis, and therefore prospectively to be taken in with our inventory of facts, or, here and now, a thing actually commending itself to our consciousness as an unquestioned reality right before our eyes. In either case there is an intellectual element we cannot overlook. It is a question as to whether the thing can consistently be thought to be so. Now when thought itself is under consideration we are always and inalienably haunted by the consciousness of a self-activity, and a self-determination, that must forever shut it away from the category of force. So inseparable is this consciousness with the very idea of thought, as humanly understood, that it is absolutely impossible to think of thought in terms of force. I must do violence to language, and so to every moral conception of the human mind, if I undertake to say that thought is only some phase, however delicate and subtle, of molecular movement in the brain.* And even if by long continued drill in some per-

*The physiologists themselves are beginning to perceive the utter hopelessness of tying up consciousness with the physical properties of the brain, as these are grossly apprehended by us; and Mr. Maudsley, the most inveterate and indefatigable of all explorers in this field, in his last work, *Body and Will*, suggests the novel expedient of having our mental activities take their rise from the play of an "all-pervading mentiferous ether" through the convoluted structure of the brain. Thus: "Perhaps when that time comes, the theory of an all-pervading mentiferous ether may help to bridge over the difficulty. For if the object and the brain are alike pervaded by such a hyper-subtile ether; and if the impression which the particular object makes upon the mind be then a sort of pattern of the mentiferous undulations as they are stirred and conditioned within it by its particular form and properties; and if the mind in turn be the mentiferous undulations as conditioned by the convoluted form and exceedingly complicated and delicate structure of the brain;—then it is plain we have eluded the impassable difficulty of conceiving the action of mind upon matter—the material upon the immaterial—which results from the notion of their entirely different natures." *Body and Will*, p. 101.

We may mark in this connection the singular coincidence that Kant, from a standpoint wholly different, made a like adventure toward explaining the interaction of body and spirit, wanting to "suppose that in every substance, even in the simple elements of matter, there is an internal agency, and that it is with this internal agency, and not the outward, that the spirit was directly in contact." See William Wallace's Kant, p. 133.

verse method of thinking on such topics, I should come at last to believe that not I think, but, simply, the pulpy mass of the brain in the molecular motions that are set up in it, still the consciousness of something in me self-energizing and self-directing is just as inexpugnably present and exacting as before. And science itself cannot feel itself warranted in pushing this matter, until somebody can be heartily persuaded that his thinking processes are nothing more than a certain refined propagation of material forces through the nerve-battery of the brain, and can say candidly that he *feels* it to be so.

Once more—to put the difficulty in a concrete light—let us imagine that we have before us a fragment of the living brain, which in spite of its mutilated condition, for our benefit, will consent to run on with the ordinary vital and intellectual processes peculiar to the great organ from which it was removed. It is receiving and appropriating nutriment; it is—let us suppose—undergoing waste and repair, exactly as when it was in vital connection with the body as a whole. All these physical and vital processes we quite well understand, and have no hesitancy in identifying them with molecular changes obviously going on in the pulpy mass. But this mass *thinks*. And now in saying this, we are clearly denoting a new function of the mass which cannot be identified with molecular change, *because molecular change will not reveal it*, and because it requires the most violent wrenching of the whole frame-work of the intellect, to put these incompatible conceptions into one. In the nature of the case thought is discoverable only in consciousness, and consciousness has no meaning except as implying a discrete something antithetical to the material organism in which it works. How consciousness co-ordinates the vital processes of the brain, and what the terms of her physical regency there are, we may never know, but we do know that no amount of scientific research will ever annul the antithesis, and that the processes, however unified in a higher synthesis, stand, as against each other, forever opposite and diverse.

And now we come to consider calmly, face to face, the boasted conquest of ethics by the new doctrine of the correla-

tion of force. Has physical science actually subdued that territory to itself, or has it not?

First, it is agreed that the matter about which ethics is absorbingly concerned is the human will. Where rights and obligations are recognized and a rule enforced, we have been wont to hold to the implied alternative of obedience or disobedience, or the capacity in every responsible human being of freely yielding or withholding his energies according as he might choose. The uniform and inseparable presence and operation of motives, more or less cogent, in every act of the kind, we could not think of as actually determining the act, if the act was in any rational sense to be considered free. Duty is a misnomer, and every rule of right an irritating farce, if maugre its injunction or prohibiting, the fated act is determined beforehand by some accumulation of motive, which also the will at no point could control. It is a gross abuse of language, and in the light of philosophy an impertinence, to speak of the will being free under any system of determinism whatsoever. When therefore M. Littré says, that "liberty as applied to volition means the power of obeying the strongest motive," not only the words rear up in a rage against one another, but there are like contrarities of thought which unappeasably lock horns. It is true, in scientific discussions, the mere matter of verbal infelicity should not be set down to too heavy a count; for the admonition will be swift, that we are more intent upon the mere statement of the thing than we are on the thing itself. But it is science now, and not hazy metaphysics that assumes to talk. And above all science cannot afford to speak oracularly on any matter except in such phraseology as will be intelligible and self-consistent throughout.

Here, however, is a *felo de se*—"liberty of volition means the power to obey the strongest motive." If a man always acts under the impulsion of the strongest motive, why speak of his *power to obey* the strongest motive? He has no power to obey, since he moves simply in the order of sequence, as would a projectile from the discharging muzzle of a gun. Still worse, why speak of liberty at all in such a connection; of a man's being free, when he has to go invariably in the line of the thrusting

forward of the strongest motive? He has no power to elect in the premises, and is therefore, not free. Indeed, it would be quite as rational to speak of a stream having the power to flow down hill, whither the whole force of gravitation was carrying it, and when, as yet, no one had asserted for it the power of flowing in any other way. Moreover the term obey, however appropriate its loose and colloquial use might be as applied to the forces of the external world, can have absolutely no meaning at all as applied to the human will, except as it conveys by implication the power to disobey. A man is free, not because he has the power to obey irresistible forces, for then it is sequence and not obedience at all; but he is free because he has the power of obeying or disobeying the push of conflicting motives floating in upon him from directly opposite and antagonizing poles. We may, indeed, speak of liberty as being realized through necessity—in some high Hegelian sense, which is probably the coming lesson of philosophy to our time on morals—but to speak of liberty as an attribute of necessity, is to drivel in nonsense; as if Lear looking at Kent in stocks, should somehow persuade himself that his faithful servant was still at large. In this matter of intelligible and consistent statement, science should at least pay deference to the common sense of mankind, if not to the quickened intellects of the philosophers, who are henceforth to be on the defensive against the combined invasion of a most determined and belligerent foe.

As concerns this, however, it may reasonably be urged that no form of words is wholly intelligible, when isolated from the general system of thought in which it occurs, and that a fair and generous interpretation of any statement can be made only under the light of the comprehensive discussion in which it is found. A proposition, which as to its verbal framework may seem hopelessly paradoxical and confused, when submitted to the grasp of the complete system it was intended to commend, may be found to be rhetorically even the more forcible for the very contrariety of ideas it seemed to embrace. Rhetorically this is true. And in the statement now under consideration we have no disposition to shrink from the test. In a controversy involving, as we conceive, the foundation principles of all that

is morally and spiritually precious among men, mere logomachy and logical legerdemain should be eschewed, and complacency in the truth, and unreserved devotion to it, on its own account, should be the inspiring impulse of the quest.

These words of M. Littré are adopted by Mr. Fiske, as the resulting formula of his labored attempt to show that the will of man is a *dynamic process*, and not, as has been ordinarily supposed, a free faculty or function of the human mind. This curious subject he thinks has needlessly exhausted the intellectual energies of the mightiest thinkers of the world, for now it turns out that the "metaphysical muddle," as Mr. Fiske calls it, was the obstructing mire in which they were wading, and advanced physiology has thrown that off. The road now is entirely clear. Indeed the confidence and enthusiasm of Mr. Fisk in his physiological solution of the will is something phenomenal to witness—as easy now to be understood, since the metaphysical muddle has been escaped, as to turn gently the hand to and fro in the air.

And what now is the new light which physiology has thrown on this confounding problem of the ages? Why, this in brief. The extended researches of a generation of scientists into the physiology and pathology of the nervous system—in the opinion of Mr. Fiske—have made it plain that all mental processes are, in the end, dynamic processes, or, otherwise, subtle molecular changes going on in the brain in more and more complex ramifications, but evermore under the impulsion of stimuli from without. And science has been sufficiently penetrating to put itself in possession of the main secrets of these subtle nerve-movements, so as to be able to distribute—Mr. Fiske thinks, with great ease—the various nerve-functions to their special kind of work.

Thus, on the supposition that all mental processes are dynamic processes going on in the nerve-mass of the brain, our chief interest in Ethics is to know what kind of dynamic process that is which we denominate the will. Science, Mr. Fiske says, has a prompt and confident answer to this inquiry; and, that we may do him no injustice, we will give it in his own words: "The sequence of actions upon impressions is either reflex or instinc-

tive, and in either case automatic, so long as the nervous energy liberated by the impression is instantly discharged through a completely permeable channel or channels." This automatic action, or the unimpeded flow of nervous energy when some stimulating impression has set it free, he has elsewhere shown, is the characteristic of the lower ranges of animal life. "But in those higher organisms, in which an immensely varied experience has established innumerable complex systems of less permeable channels, there intervenes, between the liberation of energy in the brain and its discharge upon the motor centers, a period during which there is tension between various nerve-currents, each seeking to discharge itself along the most permeable lines of transit. This period of tension is a period of conscious deliberation, involving conscious reflection, and the feelings of desire and aversion." "In the language of dynamics, tension when not counteracted by opposing tension must pass into *vis viva*. This passage of nervous tension into nervous *vis viva* is volition."* Here we have it all before us, in a nut-shell so to speak, but the summing up, let us confess, of a very wide range of physiological research, and the ready use of vast stores of new information that seem to lend themselves plausibly to the task. Are we satisfied with it as a perfectly obvious rendering of the mystery of the human will? Let us take hold of it in detail.

First, we should exactly comprehend the conduct of the nerve-currents that we are hereafter to call the will. Nervous energy liberated in the brain, and passing freely along completely permeable channels, results in reflex or instinctive action, such as is conspicuously apparent in organisms of the lower rank; but in man, in whose organism there has somehow sprung up a vast network of channels through which the nervous energy does not so readily push its way, "less permeable channels," there is occasion for an interval of halting, a moment of hesitancy, between the liberation of the nervous energy and its discharge upon the motor-centers—a period of tension between various nerve-currents each seeking to discharge itself along the most

*See Fiske's *Outlines of Cosmic Philosophy*, Vol. 2d, p. 177.

permeable lines of transit. Now it is on this period of tension that we are to fix our minds, as the dynamical solution of what we call the *conatus* of the will; for Mr. Fiske says it is a "period of conscious deliberation, involving conscious reflection, and the feelings of desire and aversion." Further on, when the conflict between these various nerve-currents is over, and the nervous tension has passed into *vis viva*, then we come upon what Mr. Fiske calls volition; but evidently the period of tension itself is, as being the period of conscious deliberation, the point in the system which we should designate the will. A struggle of nerve-currents—that is the will!

We may assume that the scientist, with his improved instruments, and his endlessly varied experiments on the brain of animals and of man both living and dead, has either looked in on this struggle between conflicting nerve-currents, "each seeking the most permeable lines of transit;" or that he has had before him such unmistakable facts of physiology and pathology as would compel the inference that such a struggle actually takes place. The great exponents all speak of it as if it were a settled fact. Admitting it for the nonce, we will try to imagine as vividly as we may how this concurrence of nerve-currents can give us what we call the will. Here is nervous energy liberated in the brain, streaming out we will say in three currents which are on their way to the motor-centers; but they come together at a point of intersection, where the right of way is held in momentary suspense, and is to be determined, at last, by the relative strength of the current, and the comparative ease with which the channels will admit of a passage. A B and C are hovering at this point. The period of tension we understand to be the time it will require for these jostling currents to get themselves adjusted, respectively, to such channels of transit as will be best adapted to each; and, no doubt, speaking dynamically, the strongest and least obstructed will get to its destination first.

All this is easy to conceive. But we are thrown into the wildest confusion when we are required to interpret this period of tension as "a period of conscious deliberation, involving conscious reflection and the feelings of desire and aversion." Ten-

sion and conscious deliberation must be held as one and the same thing—we will do what we can, but this we absolutely and definitively cannot do. There is, it will be seen, a surreptitious and illicit transfer of dynamic processes into terms of mind; and the difficulty, precisely that which was waiting to be solved, is slurred over and ignored. Do the nerve-currents consciously deliberate, or consciously reflect? And if so, is there anything in the whole round of scientific formula that would even suggest the reckoning of such exercises among dynamic processes. Conscious deliberation! conscious reflection! *conscious!* the notion that must go with that word with any possible meaning that may be assigned it—who would ever think of identifying this with tension, or any conceivable dynamic process whatsoever? If the writer meant that deliberation and tension are one and the same thing, and was seriously commending this to the world as the special deliverance of science that was to unlock in a jiffy the century-baffling problem of the will, he should have paused sufficiently long in his discussion to say as much, and then the reader would not have been left to grope his way in a "muddle" worse than that from which he was to be redeemed. As it is we fall a prey to the inevitable workings of human thought, and insist with as much persistence as ever that tension is a dynamic process, but conscious deliberation and conscious reflection are not. The two processes may be coincident, and doubtless are, but no science and no dialectic in the world can ever succeed in reducing the one to the other.

Here again we may appeal with added emphasis to the infeasible prerogatives of language, and the fixed laws of thought ultimately asserting themselves in no other way. What does conscious deliberation mean? Is the scientific specialist able to look through glasses which to other eyes are wholly opaque, and so move in a world where every dialect of man is radically reversed, and where a physical vocabulary is all that avails? Why not, then, when tension was seen to be the whole of that mystery which we call the will, have either avoided all those idioms which imply the old persistent notion of a free, self-conscious intelligence asking itself which way it shall go; or, have

so translated or transformed the obsolete term, that to all minds nothing but its physical equivalent would have remained? That were a huge task, for it involves nothing short of the annihilation of thought. There are incompatibilities here, which to be surmounted must be reciprocally annulled. For to deliberate, as language now stands, is not only something that physical nerve-currents cannot do; but to deliberate, in any the most vapid rendering of the meaning of the word, conveys and implies a capacity for choice, which these nerve currents, neither in themselves considered nor in the hypothesis which supports them, can be said to have. Thus it would be grossly absurd for Mr. Fiske, or any of his school, to say that these nerve-currents, after duly deliberating which route it would be best for them to take, concluded the one to go in this direction and the other in that. That would be to personify these nerve-currents, and so replace the one soul by innumerable little souls creeping through the interstices of the brain. And yet all this and nothing less is compelled by the exceeding loose attribution of the activity of "conscious deliberation" to the conduct of the nerve-currents when brought upon a strain. Deliberation means choice, and conscious deliberation means conscious choice. And, most obviously, in a theory that requires volition to follow inevitably in the direction of a "dynamic push," there is no room for deliberation, for the root of that word signifies to be free. A body of men, for example, get together in convention to deliberate upon what it is best in given circumstances to do. Their deliberation implies that they have moved freely to the consultation, and that they are in no essential sense coerced to the conclusions to which they will arrive. If in any way coerced, they were machines, and the idea of their acting in any conceivable way as mere processes of dynamics, is not only subversive of all rational use of language, but is utterly incompatible with all notion of obligation in the case. Morals, in such a predicament, were hopelessly mired in the meshes of the brain.

This is not the place, however inviting the task, to enter into a discussion of the true autonomy of the human will. It is a vast and difficult subject, and cannot, under any circumstances, be disposed of by a simple turning of the hand. We must see

by this time, however, that all the ebullient promise thrown out to us by this dynamic theory of the will in advance, has miserably failed to set in fruit; and that we are left in all respects just where we were before our "metaphysical muddle" was so boastingly assailed. Nay more. It is unavoidable that every attempt to solidify a subject like this into the gross, tangible, traceable, outlines of physiology and physics must immediately stand self-confessed, as unable to subsist by itself, as incapable of discovery, as having come to its work with its whole intellectual provisioning gathered up in advance. The theory of the will current in modern times; prior to the remarkable and epoch-making discussions of Kant, the theory that makes its freedom consist in the absence of constraint, is simply taken by the physiologist and pictured in the undiscoverable movements of the vascular and fibrous substance of the brain. With the *Système de la Nature*, the cerebralist has said beforehand: "Will, the result of brain-action, is not free; its action is necessitated"—and then put himself down to the ingenious task of finding some physical counterpart for the semblance of freedom that haunts the popular mind, in the imagined jostling of nerve-currents rushing for passage-ways that are not easily traversed. To speak mildly of it, it is not science, it is the dull fabric of a materialistic dream.

What is specially to be deplored is, that this chilling experiment, unlike the old systems of determinism, will carry nowhere on its bosom the sense of obligation on which every moral imperative must rest. I, or rather the nerve-currents, driven on irresistibly by some *vis a tergo*, shooting up hither and thither aimlessly from the abyss of force, can at no time arrest the progress of sequence, and there is no friendly hand outside of me that has the power to interfere. The strongest currents will have their way. If they run out into acts of cruelty, and treachery, brutality, and lust—why, there is no helping it, and law, and custom, and conscience, and God, must put in their most strenuous interdicts in vain. Indeed every ethical behest, unless it can be seen as another nerve-current rushing into the general fray, and getting on a freight of dynamics sufficient to carry it through—in which case it would be no behest at all—every

ethical behest, in like manner as every base deed from which it beckons us away, is only an illusion of the unscientific mind, and will be amply corrected when men get to see that every deed, like every atom, is infallibly predestined to its place. Then, alas! who is to blame? All are innocent, even blind Nature who threw us in the dark. Nay, there is no guilt, and no innocence, and the most confounding thing of all is to determine how such bungling distinctions could ever have been made.

It has always seemed to us in pushing through the long and intricate windings of the New Ethics, that we were somehow witnessing an intellectual feat corresponding to the legerdmain of the Eastern juggler in which he seems to be astraddle of the air. There is absolutely no foundation underneath. All moral science must rest upon the will, or, if the virus of metaphysics has made that term an offense, then certainly on a sense of obligation, which always means that a man has the power of holding himself back from a course of conduct which his judgment condemns, but towards which the force of circumstances and the ruling impulses of his nature are carrying him along. If this thing, however, by whatever name it may be known, is to be given over to the law of physical necessity, and is in very deed to be set down as a dynamic process, then there is most certainly, as a matter of fact, nothing to it whatsoever. The abiding puzzle is to know how the old terms, voluntary action, free moral agency, responsibility, conscience, innocence and guilt, wholly eviscerated of meaning in the new connection in which they stand—shadows, skeletons, ghosts of exploded ideas—can still be glibly uttered, and sent back and forth in the interchange of discussion, as if they were still the winged cherubim they were aforetime thought to be. Wholly inexplicable to us is this combined pulling on a staple where no staple is. It is as if men rowing in a boat, should throw away their oars, and begin paddling with their hands, and then insist that these same helpless hands were the identical oars they threw away.

Finally, it is due this physiological rendering of the will, and the great systems that have sprung up on the basis of it, that we recognize the wide-spread enthusiasm it has created, and cordially award to that circumstance all that it can rightfully

claim. The world does really seem to go after it, and the leading scientific minds of the century, with rarest exceptions, are throwing the burden of their energies together to this single point—to demonstrate that the whole mystery of human life and mind is resolvable to the necessary processes of the nervous system and the brain. What does it mean? The intellectual life of an epoch never so converges to a centre, without drawing thence some vast wealth of discovery that goes on speedily in unsuspected ways to revolutionize the world. On such occasions the dear, unforfeitable interests to which the common herd were clinging, were found to be actually and easily forfeitable as being superstitions, or were meagre approximations and bungling half-truths which the new age, with its blaze of discovery, filled out and installed. In the same way, now, we are invited to believe, the time in which we live, with its great flood-tide of biological research and speculation, will sweep on to some such crowning revelation in physics as will render our current metaphysical ideas a superfluity and a naughtiness, and no one will be worse off for the loss. This we are told is the meaning of the wholesale surrender of the thinking energies of our generation to the study of matter and its laws; and that we may with certainty await its legitimate outcome, in the universal acknowledgment that these laws are everywhere supreme.

We cannot accept this interpretation of the materialistic frenzy of our times, and instinctively revolt from the anticipated result, as the very fatuity of madness should it ever come about. In that case our "unforfeitable interests" must go; and we do certainly know that, come what may, these interests cannot go. Here are sacrifices that cannot be made. Morals, religion, character, pre-eminently the religion of Jesus, implying in every fibre of it, somewhere a pivot of self-determination on which the soul can be swung heavenward in its gaze—everything of this kind must go down under the crushing supremacy of fixed physical formula; and this we know cannot be.

But the reasoning is wrong. Our age is an age of transition, and all the alarming features of it can easily be explained without blending them into a gloomy prophecy of what is to come. In these great themes that are engrossing our time, we must

have regard to the law of continuity in the development of thought, as well as in the development of anything else. It will not do to imagine that the Last Judgment took place in 1859, when Darwin published his "Origin of Species," and men, stimulated by his remarkable researches, set about the work of reducing to new formula the hypothesis, a thousand times stated before, and as often confuted, that "mere material phenomena that vary to conditions is the all of the universe." Scientific men would have us believe that the world began to think precisely at that date; and that the Darwinian discovery was the first-born child of the new millennial time. Whereas they forget the kind offices of philosophy to this very foundling; philosophy coming down from another realm.

Beginning with Kant, himself a staple link in an interminable chain that runs through all historic ages and takes in every clime, we find this colossal intellect attaining to an altitude of philosophic outlook possible only in one who was "heir of all the ages;" but on a corresponding scale repeating the ancient infirmity of philosophy, in letting out his foundations to two utterly hostile and conflicting schools. He saw and emphasized the contrasting elements of thought and matter in every object the self-conscious intellect takes within its grasp; but by throwing the substratum of things, the *noumena*, the *ding an sich*, hopelessly and forever out of relation to human mind, he gave occasion on the one side, to the great Hegelian movement to bring back the inhibited to a place of all-inclusive vitality in an organon of thought; and on the other side, through Comte, and Hamilton, and Herbert Spencer, and a whole generation of speculative scientists, to the development of the Unknowable, and the imposing system of agnosticism that has sprung up in its track. In every object there is thought and thing; thought from self-consciousness at work on the thing, and the thing becoming intelligible only as it is thought. The conflict of our times is waged over the contrasting prerogatives of thought and thing. Shall the whole metaphysical mode of studying thought, by a direct appeal to consciousness, be set aside; and shall we assume to know it only as it is functioned in the brain? Nay, rather, must not all study of it except as

seen in visible operation in that nervous mass be discarded, as nothing indeed, and the real thing be found to be the multifarious phenomena of molecular change?

Now it was inevitable, in an age of almost blinding physical discovery, when men's minds were dazed through excess of nature's revealments, and the intellectual life of a generation was setting in full volume in this direction, that empirical matter should mount into a position of overmastering prominence, and the transcendent thought element, now reckoned the Unknowable, should float more and more into the inane. The thinker and his thought will become as nothing when weighed in the balance with a little mote of protoplasm wriggling in the focus of a microscopic disk. Philosophy will disappear, and a cold wave of materialism will sweep over the land.

But, by and by, self-consciousness will begin to assert itself, and the mind long glued down to the arid wastes of blind molecules moving evermore only as they are moved, will rebound again to its wonted sense of superiority over nature's forces, and become aware of the dismal solitudes from which it escaped. The thinker will find an apprehensible *noumen* in himself, and nature vast and imposing as it is in its physical magnitudes, will be seen to be actually unintelligible except through the restored conception of an Infinite Spirit pervading, fashioning, flooding it all, and returning to itself in the myriads of intelligences that reflect it back from the bosoming worlds. The Unknowable, which during these dreary years of the arrogant usurpations of science was practically a cipher, and was even forcibly dismissed from the minds of men, will at least be known, nay, reverentially and religiously known, as in the recent remarkable confessions of the great apostle of it, we have had the foretokening promise. Mr. Spencer, entangled in a controversy with Frederick Harrison on the idle dream of the Positivists, as to a humanity religion, a humanity immortality, a humanity God, loathing such abstractions as but a web of moon-beams around the sternest realities known among men, his antagonist could fairly retort upon him with the charge that he was habitually representing the divinity toward which the

worshipful impulses of men should be directed as the "All-Nothingness," and that religion under such an inspiration as he could supply must dwindle to a ghost. In reply to this, the great English Agnostic definitely explained away his agnosticism, by declaring openly that with him the Unknowable was the very antipodes of the All-Nothingness; rather the one, sole, ultimate all-inclusive Reality, of which all mental and material phenomena are the manifestation and the show.

This indeed is a long progress upward and inward toward the infinite mind-element at the heart of the world; and it is only one brief step beyond this, to aver, as we must, that that imminent Presence cannot do less than think and love. Coming thus far, the religion of Jesus is plainly in view. For what if it be true that immensity overpowers us, now, as we look forth from our observatory windows far into the depth of the starry sky, with the knowledge that the most distant orb that glimmers on those measureless expanses is but a camp-fire for the first night's halting on an aerial journey that is absolutely without limit! What if this mystery is just as deep and impenetrable right here at hand, in the life that beats in this bosom, and the thought that throbs in this brain, in flower, and leaf, and grass, and in the very dust that we stir with our feet on the highway—in every thing coming swiftly upon the uninvaded province of the incommunicable Mystery, and compelling us to fall down hopelessly there! Such humiliation, such impotence, science has taught us most profoundly to feel, but immediately at this point we believe—God help us to believe—the Incommunicable has thrust itself beyond the border, and we have what all history unites in calling the Divine Incarnation in our little world.

ARTICLE IV.

DOGMATIC THOUGHT AND ITS CONSEQUENCES.

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Our age is a practical one. It deals with the material and it is proud to be scientific. So vast has been the demand which the new countries, discovered in the late centuries, have made upon the intellectual powers and physical energies that they might be possessed and developed, that outside of their demand, little was left for theological or philosophical research and study. A wilderness to be transformed, forests to be felled, the uplands and meadows to be made beautiful with fruitful orchards and waving grain, the prairies to be broken, rivers to be bridged, mountains to be scarred and tunneled for lines of railway, mines to be dug for hid treasures, these all claimed and absorbed largely the mental and physical energies of men. It is not surprising that the early centuries of the United States produced scarcely a theologian who lives to-day by his thought, and enrolls no poet, or famed man of letters, or philosopher. Energy and brain were needed elsewhere. Men were busy in mastering the earth, or taken up by war. They were workers and soldiers.

Then came the imperious rulership of science, after an interval, in these Eastern States. The earth and its fascinating study claimed much of the best thought and toil of the strong in mind. Bountiful were the results and certain the conclusions. The world struggling over theological or philosophical questions had labored to little purpose. Moonshine was better and more substantial, for moonshine could be analyzed. Dogmas on unseen and unmeasurable and unsubstantial things were worse than useless, for they were fetters by which the world had been held in bondage.

But, slowly and surely, the tide sets the other way. Science perpetually reaches the limits of matter, the seen and measur-

able, and comes into the presence of the unseen and the infinite. Scientific men start with matter, but they come to and must discuss spirit; they start with nature, they must end with nature's God. He that studies a sun-beam must eventually reach the sun; he that studies the works of God, can, if he will, find in every one a beam of light that may lead him to the brightness of the wisdom of the Creator. And it is interesting to observe that lately scientific men have found no subject so fascinating as the study of the Power behind the matter that at first they claimed would suffice. They too have proclaimed dogmas, and tell of the Infinite, the Unknowable, the Supreme Energy. Philosophy and theology are difficult to dispense with in this life.

Our country also and the world too having gained possession of new arts, inventions and lands, begin to spend thought upon higher things. A multitude of philosophers, wise and otherwise, theologians new and old, thinkers profound and shallow, are born almost in a day. The spirit in man cannot rest content with railroads, mines, lands and comfortable homes; it yearns for truth and the highest truth is God.

The observer is impressed with the thoughtfulness of the day on religious subjects. There is wide-mouthed infidelity and cold skepticism, but the very denials and warfare declare that men are not engrossed in the material. Indifference is a worse state than opposition. Much of the antagonism to orthodoxy is caused by the non-adjustment of new truth to the old symbols and dogmas. Orthodoxy has held fast to all the past statements which men made, not out of the Scriptures, but out of their conceptions of what the world was, based upon the prevalent physical and philosophical theories. It has been unwilling to hold fast to the scriptural truth merely and accept the new knowledge, but must hold that truth in conjunction with a mass of ancient and mediæval notions which cannot be defended. The result has been that men have not discriminated, but have condemned, in a wholesale manner, orthodoxy and its dogmas.

There has been given to us a knowledge of the earth and man by the constant labors of thoughtful and conscientious men.

Nature is also of God and has His thought and His truth in it. In the Middle Ages, nature was almost a sealed book. It was unworthy of the consideration of spiritual men. "It was not only rejected; it had fallen into contempt. * * * Outward nature was believed to have no inner relationship to the human spirit; it was an evil thing resting under the curse of God since Adam's fall." The day for such a position is past. The advance of physical knowledge made is to be studied and accepted with thankfulness. It may happen that some interpretations of ignorance that have been foisted upon the Scriptures cannot endure the new light of truth, but it is so much the worse for the interpretation, but not for the Scriptures, just as some of the bold assumptions of scientists under larger knowledge shall be found untenable because untruthful.

Urged on by considerations like these, a new school of theology has arisen. It is noted for its liberality, its free handling of the Scriptures, in its attempt to reconcile modern thought and theology. Whilst not in agreement with it, and this not being the place to discuss its tenets, reference is however made to the school as another evidence of the deep interest in religious thought. Nor ought we to overlook the statement of Martensen: "During the course of historical development, the difference between orthodoxy and heterodoxy is relative and variable; and propositions which at one time, on account of their novelty are branded as heretical innovations, may at a later time be justly pronounced orthodox, or purer presentations of the essence of Christianity. Every new dogmatic presentation of the truth must thus necessarily contain propositions which have the *appearance* of being heterodox, since otherwise it would leave everything as it was, and would only be a repetition of the dogmas of the Church, without attempting to involve a purer conception of the Christian truth."* Whatever, therefore, is brought before us should be carefully considered with reference to the essence of Christianity, nor should we hastily condemn until we can from the Scriptures, prove that such views are contrary to the truth as it is in Christ Jesus.

*Martensen's Dogmatics. T. T. Clark. Page 56.

We add one other remarkable and valuable testimony, to us as Lutherans, to the interest in dogmatic thought. The confessional tendency of our Church in late years is noteworthy and instructive. The Lutheran Church is exceedingly rich in its inherited treasures of dogmatic thought. Yet there was a time when its treasures were useless, because not valued or understood. It seems to be the law of all great doctrinal truths that they must establish themselves through bitter controversy. Athanasius, Augustine and Luther, their names recall the hard contests which were necessary before the truths they taught could be accepted. The agitation affects all their contemporaries and produces thoughtfulness. Thus, for a time, these doctrines are understood and prized, and they produce under such conditions, great and healthy results. After a time peace follows and then they are held, but not apprehended. "In periods of intellectual quiescence, it is found that the religious world is settled firmly upon theological dogma." Then is the era of formal orthodoxy. The doctrines are true, but the truth is not active. Then follows deadness of religious life for which orthodoxy is cursed though the curse rightfully belongs to its slothful adherents. Men rest content with holding the form of words, but dead to the spirit thereof. Churches are then found whose symbols and dogmas are correct, but whose Christian life is a minimum. The granary is full of precious seed, ready for the earth. Every seed has the potency of life, but no soil in which it may bring forth "first the blade, then the ear, and then the full corn in the ear." The reverse is also true. A Church whose symbols and dogmas are imperfect, yet who gives them place and opportunity in the hearts and lives of its people, brings forth a harvest, a mingled harvest of good and evil, and according to the preponderance of truth or error, one or the other will eventually gain the mastery; as the Roman Catholic Church with its mixture of truth and error wrought well for a season until error gained the mastery and called forth by its evil the Reformation of the sixteenth century.

Where formal orthodoxy is, but no living appreciation of its own truth, reaction comes in attacks upon it and search after other foundations by the conscientious, or in bitter gibes from the

evil-disposed. Under these assaults, orthodoxy is forced to return to the consideration of its fundamental principles, whereby comprehension and the living appreciation and application of its truths are gained anew.

Our Lutheran Church was for a time formal but not living. It had its dark ages. It then passed into its terrible conflict with rationalism and skepticism and has found its safety in a return to its old symbols and dogmas not as things to be received without thought and apprehension, but as holding the truth which must be set forth to meet the wants of the age intellectually and lived that their truth may be made manifest by experience and example. As one has sharply said: "To some men Christian theology (we will not say Christian ethics) is little better than an embalmed mummy hidden in the solemn pyramid of the past, to be visited on subbatic occasions, looked at, admired, and left in awful solitude and silence until the next visit." The better study of dogmatic truth is to repossess ourselves of the inward meaning and from thence to proceed to new considerations of the truth. "Have ye understood all these things?" They say unto Him, "Yea Lord." Then said He unto them, "Therefore every scribe which is instructed into the kingdom of heaven is like unto a householder which bringeth forth out of his treasure things new and old." The old is truth, and on the basis of the old the new must be brought forth. It may indeed be argued that dogmatic expressions "are more or less characterized by relativity and transitoriness, that as they originated in the midst of great movements in particular periods, in various ways they exhibit the traces of peculiar theological culture, the peculiar needs and defects of the time." Allowing for this, they do contain the truth and the fundamental conceptions of the Church; and only from a true understanding of the past can the Church go forward to express its conceptions in fresh form and with larger knowledge. Hence, the study of the confessions has been extremely rich in results. The old truth has revealed its preciousness. It has put new life into the Church, for this truth has brought us back to Him whose body the Church is. And only from the standpoint of our confessions can we expect a hearty and vigorous advance in faith and work in the future.

We cannot do without dogmas or creeds. Truth that it may work must be expressed. Truth that it may be confessed and witnessed to must be set forth in clear language. Truth as a Christian dogma must be drawn, not from the individual opinion nor from the reason, but as "a truth of *faith* derived from the authority of the word and revelation of God." When such a presentation of truth is given it becomes a dogma and must always have in it that which is essential and authoritative. When it is received it becomes a mighty power in practical life. We may separate if we choose, between theology and ethics in thought, but the testimony of history is positive that dogmatic truth has always guided and influenced practical life. Let me quote at length from a recent writer.* "Arius had received his training, not in Alexandria, but in Antioch, a city which, located as it was, on the eastern confines of the empire, had not been able, despite its attachment to Hellenic culture, to overcome the preponderating influence of Orientalism. Here toward the close of the third century was growing up a school of Christian thought, antagonistic in its spirit to that which constituted the ruling idea of Greek theology,—a school which was destined also to leave its impression on the Christian Church. The leading characteristic of the school at Antioch was the Oriental tendency it displayed to separate the human from the divine. The tie which united them, however it may have been viewed, did not spring out of the natural kinship of the human with the divine—a kinship always existing, but revealed in the splendor of its perfection in Christ. In the Antiochian theology there was a disposition to regard the *nexus* between the Deity and humanity as the arbitrary exertion of the divine power, by which natures incongruous and incompatible in their essence had been brought together in an artificial alliance rather than in a living union.

Beneath this conception of the relation of the human to the divine lurked the Oriental idea of God as the absolute and the incommunicable, for whom contact with humanity or with the world was by his very nature impossible. From such a point

*The Continuity of Christian Thought. Allen. Page 85.

of view, the incarnation of God in Christ was not only inconceivable by the reason, but seemed also to endanger the well-being of true religion.

Arius was the first formally to advocate such a view of the Deity, and to follow it out to its logical consequences, to the denial of the incarnation. Of his sincerity there can be no doubt, nor of his high moral character. It does not surprise us to learn that he was a strict ascetic, surpassing in this respect his Christian contemporaries; for asceticism was a necessary concomitant of Oriental religion, and had *at first* appeared in these sects and heresies claiming an Oriental origin before it made itself at home in the Church. The time in which Arius lived was favorable to the spread of his thought, for the Roman emperor had just professed himself a Christian, and the world was willing to follow in his train if only the one obnoxious tenet of the incarnation could be so modified as to reconcile Christianity with the principles of the heathen religion.

To this task Arius addressed himself in all earnestness, and with singular powers of influence and even fascination. In his theology, God is conceived in His absolute transcendence as at an infinite distance from the world and humanity, and in his solitary grandeur forever abides beyond the possibility of communion with any creature. For the purpose of creating the world He calls into existence a highly endowed supernatural being of different essence from His own, who yet participates to some extent in the attributes of the Godhead, and is therefore worthy of being called a god. In reality, He is neither God nor man, but stands midway between the two, as far below the one as He is exalted above the other. Because of the infirmity and limitation of his nature compared with that of Deity, He is not able to perfectly comprehend the character of God. What He sees and knows of God is after a measure proportionate to His capacity, and the relation which He imparts to man is still further reduced and limited by the weakness of human faculties. God therefore remains in His inmost character unknown and unknowable; revelation becomes a regulative principle of conduct, but, is no longer a ground for communion between the human

and the divine. Union with Deity, according to such a theology, is impossible. The supernatural being whom Arius sets forth as the mediator between God and man, does not unite but separates them, for he serves to reveal the infinite impassable gulf that lies between them.

The system of Arius was in its principle a reversion to Jewish Deism, as if it had been the highest type of human thought concerning the nature of the Deity. But it was also a system inferior to Judaism and even to Mohammedanism, for it was weakened rather than strengthened by its adherence to Christ at all. In Jewish and Mohammedan theology the world is at least created directly by God himself, whereas according to Arius, creation is the work of a being inferior to God. The door was thus opened for a return to polytheism, and there was no obstacle to the introduction of many such beings, inferior to God and yet higher than man, who should serve as intermediaries in the economy of external nature or of the spiritual life."

Heathenism slowly dying found in this system that which it could adopt and which, inside and outside the Church, as it was, gave it strength. The doctrine of Arius received support from the disposition of the evil heart to fear God in abject terror and in its inability to believe in God as a God of love, near to all and who has manifested that love in the incarnation. "Arianism was a symptom that the popular Christianity was shifting its basis from love to fear and was thus endangering what was highest and most distinctive in the religion of Christ: whether God was present or absent, whether humanity has been redeemed or still lay under the curse of sin, whether the incarnation has revealed the inmost nature of God, as written in the nature of man, or the revelation made by Christ was an official code of duty promulgated by some high celestial ambassador—such were the issues involved in the Arian controversy."

The work of Athanasius was a necessity. The Nicene Creed stands for what is distinctive in the religion of Christ. The dogma of the incarnation is the essence of Christianity. Denial of it leads back to Judaism or heathenism, ushers in a long train of evils and deprives practical Christian life of its power.

However it may be couched and however presented with ap-

parent reverence to Christ, yet with it has ever gone the power of Christianity. There has been no halting-place possible to sober thought, except in the Athanasian doctrine, or in the mere humanity of Christ, though glorified and honored. When the latter is reached, there comes rejection of portion after portion of the Scriptures until little more than the bare morality is left, as we have seen often in the past, as we have a notable instance in Prof. F. Max Müller, whose dogma concerning Christ may be found in one of his late publications.* He rejects the account of the birth and the resurrection of Christ, classifying them as myths. And one by one even the other positions, he maintains, must be sacrificed until Christ becomes a man but little greater than others by the force of his genius.

Dogmatic truth has far-reaching consequences. The apprehension of it makes the difference between the Romanist and the Protestant, between the Calvinist and the Lutheran. He has only partially comprehended his Church who thinks he can take one portion of its confession and reject other portions. The man who deeply studies Lutheran theology finds an amazing consistency throughout, and, for instance, cannot dispense with the doctrine of the Lord's Supper as taught, without rejecting its doctrine of the personality of Christ. The rejection of that doctrine of the sacrament becomes possible alone by denial of fundamental concepts of the Lutheran Church concerning Christ, specially the concept concerning the relation of the divine and human natures.

But the consequence of the study of the Confessions has been increased activity in our Church-life. We realize that the Lutheran Church is of God, that as it deals purely and truly with the word of God and the person of Christ, it has a message which must be delivered to the world and which demands our homage and love. Church-love has been developed and with it, Church-activity has wonderfully increased until this has become the missionary age of the Lutheran Church. There is now no begging for recognition. The Lutheran Church has a right to exist. Its apology is now the manly presentation of its doctrines.

*Biographical Essays, Müller, p. 117.

It would be profitable also to consider in proof of the proposition that dogmatic truth rightly apprehended is the spring of practical life, the wonderful spirit of modern missions. The eighteenth century was the period of Deism. Deism and Rationalism ruled a great portion of the thought of the world. The defenders of Christianity themselves were indifferent to dogmatic truth. It is that which has made us dissatisfied with the defences offered by Paley and even Butler. They are weak and unsatisfactory because they are without the distinctive doctrines that centre around the person of Christ. It was thus naturally an age deficient in aggressive Christian work.

The Methodist movement in England, whilst not intellectual, did bring men face to face with God through a living and personal Christ. Schleiermacher marks the turn of thought in Germany and proclaims that religion is the simple feeling of dependence upon God. The personal relation to Christ is restored. It is his great honor to have been the theologian who led the thought of the Church back from Illuminism to the truer conception of Christ. And as others have taken up and corrected and deepened his work, what has been the result? A development of activity in mission work which the world has not witnessed since the days of the early Church. These movements in England and Germany have taught men to know and live and dwell in the presence of God in Christ. For Christ's sake they go forth, and with Him they toil without doubt as to the result, glad if little be accomplished that they are working that which is well-pleasing to Him. "In demonstration of the spirit and with power," they preach Christ crucified, to them by literal experience, "the power and the wisdom of God." Dogmatic thought finds its expression in practical life. A future article may possibly be written which may set forth the thought of the writer on the adaptation of past dogmatic thought to the questions and fresh knowledge of the day and on the dangers which attend the inflexible acceptance of the mere language of dogma.

ARTICLE V.

THE LUTHERAN CONCEPTION AND PHILOSOPHY OF DIVINE TRUTH.

By REV. J. M. CROMER, A. M., Kansas City, Mo.

Much has been said concerning the obsolescence of the creeds of Christianity. One of the results of the scientific and skeptical criticisms of modern times has been to raise the question of a re-statement of the fundamental doctrines of theological truth. The general advancement in knowledge has suggested, by analogy at least, both the possibility and the necessity of advanced ideas in the interpretation and enunciation of the doctrines of Christianity.

This thought is emphasized by the fact that our leading biblical scholars have felt justified in revising our translation of the Holy Scriptures. It is not, therefore, a matter of wonder, but rather of expectation, that the statements of Christian doctrine, made centuries ago, should be thought, by some at least, also to need revising.

The fact is that not a few modern critics have expressed contempt for these ancient religious documents. Many so-called theological writers have posed as heroes of a new departure in rejecting these historic symbols of faith, while it is broadly asserted that the theology of the modern pulpit is much in advance of the theology of the creeds. The Congregationalists have made a new creed, while others whose creeds are more or less Calvinistic have very materially modified their confessions. The general disposition of the age to sever allegiance to the thought and conclusions of the more remote past, is nowhere more manifest than in the general attitude assumed toward the original declarations of the Church of what she believed God's word to teach.

Now the question with us as Lutherans is, Does our Confession come under the same general criticism? How have we been affected by the advancement of science and the searching

criticism of modern times? So far as skeptical criticism is concerned we are not aware of a single point that has been made against us; and so far as the advancement made in biblical knowledge is concerned we have found no necessity for any alteration; for this new knowledge has not affected any of the fundamental doctrines of our religion. Lutheranism has gained rather than lost by this increased light; for it has added confirmation to her original conception of the interpretation of the sacred word.

We only make mention here of the fact that exception has been taken to our Confession upon its statement of the doctrines of the sacraments, that it was not explicit enough to bear upon its face the interpretation we intended. The discussions in the early history of our Church arose largely out of this fact, and the principal differences which now exist amongst those of our own name are to be traced to this fact. On this account, also, we have been misunderstood by sister denominations, and have by them been accused of holding to the doctrines of baptismal regeneration and consubstantiation.

But a lack of clearness upon these doctrines will not seem so strange when we consider the nature of the questions involved. And when we come to understand the different fundamental grounds upon which a conception of divine truth can be formed, we will be convinced that the truth is in the Lutheran doctrine, and also that if Lutherans had been more willing to abide by their fundamental position, and had not suffered themselves to be drawn into such heated discussion, they would have been saved the ruptures of domestic differences, as well as the misfortune of being wrongly interpreted and misunderstood.

The idea, however, which we desire to keep before the reader is that the Lutheran conception of divine truth is the most scriptural, and hence has less to fear from the increase of scientific knowledge, and is not therefore a special object of modern criticism. The popular attacks of infidelity have not, in all their sweeping assertions, come against us. For it will be noticed by the most casual observer that the severest storms of opposition, and those which have gained the most strength from the popular mind, have been waged against the human

element in our religion—the form of creed, rather than against the religion itself. There is an under-current of opposition which assails the very essence of our religion, but it is both too deep and too foul to become popular.

A careful analysis of the most aggressive opposition of to-day will show it to be directed against the excesses of Romanism, and the unsympathetic conclusions of Calvinism. It is true that, as a denomination, we have been accused of a rationalistic tendency, which might indicate that we have not only been seriously affected by modern skeptical thought, but have actually become parties to its advancement. In our western country, made up as it is of such a vast variety of sects and nationalities, this accusation has done us no little harm.

The writer was once made a corresponding member of the Presbyterian Synod of Illinois. It consisted of principal delegates from the whole state and was an intelligent and zealous Christian body. Upon the floor of Synod one of their state missionaries made an eloquent appeal for a certain county, that they as a Christian body might save the people from Romanism, *Lutheranism* and Infidelity! The Synod responded by giving orders to an ex-German Lutheran minister and sending him into this forsaken region. It was learned afterward that there were some rationalistic Germans in that county. And thus by many who are either indifferent or ignorant an unpleasant association has been made between the two terms Rationalism and Lutheranism.

But even a hurried glance at history will show this accusation to be as unjust as to accuse the Church of France of Atheism, or the Church of England of Deism, or the Church of this country of Agnosticism. Rationalism is not indigenous or peculiar to Germanic soil. It was not begotten of German theology, or born of German thought. Rationalism came third in historic order, being a result of the Atheism which began in France, and which swept over England in the form of Deism. Our own Agnosticism is a logical and an historical result of all. As a logical result Rationalism is better than either of the preceding forms, since a God of the understanding is better than no God, or than a God afar off; and yet, because God could not be com-

prehended by human reason, Rationalism only prepared the way for our Agnosticism, which is nothing short of practical Atheism. Thus reason has run the circuit of nations and of faiths, landing where it began, inasmuch as the Agnostics of to-day have turned their backs upon the future, and are stretching themselves back over this great chasm of time and thought to shake hands with the ghosts of Voltaire and Paine.

Rationalism would have gained little power in Germany but for the fact that its onset came when a controversy was being waged between a cold orthodoxism, and a weak subjective pietism. Moreover, Germany and her Lutheranism have proved their loyalty to a truly evangelical faith by antagonizing this Rationalism, and gaining in the warfare the most signal and triumphant victory of Christianity in modern times. The *united* Protestantism of our own country, some branches of which have had so much to say about the prevalence of Rationalism in Lutheran Germany, will do well, indeed if she succeeds equally in her warfare with her enemy, Agnosticism.

But our discussion leads us to notice opposition only in so far as it may have its cause or excuse in the symbolical statements of divine truth. Perhaps the Church, by one or more of her varied forms, is more responsible for the opposition of to-day than many suspect, or would be willing to admit. At all events there is a significance in the fact that many pulpits have departed from the teaching of their creeds; and what is of more consequence to us as a Church is that these pulpits are notably those whose theology is Calvinistic. For this reason, and others which appear further on, it will be interesting and profitable to notice the position which our own creed occupies in this advanced and advancing age.

But that we may the better accomplish our purpose, it will be necessary first to go back of the creed to the conception or philosophy of truth upon which it is founded. And this is the principal study of this article.

Creeds are not justly considered when viewed merely as causes. They are themselves effects, and their merits cannot fully or properly be estimated without studying and becoming familiar with the causes which lie back of them.

Therefore we will not specially dwell upon the creed itself, but upon that conception and philosophy of divine truth of which it is a natural and legitimate outgrowth. The points to be gained by such a study are many; but the chief aim is to show that whether a creed is correct or not,—or in what degree it is correct—is not to be determined so much by the increased light and knowledge of modern science, as *by the fundamental conception of Divine Revelation upon which it is based*; and if there are creeds which must now be modified to adapt them to the wants of the age, it is not because of outgrowing old forms so much, as it is a correction of a wrong growth from the beginning. All we claim is that a proper interpretation of God's word is not subject to the corrections of an advanced science, and that if there are such corrections necessary they must be made by an *enlightened conception of the teachings of the Scriptures given by the Holy Ghost, and which was as possible centuries ago as now*. Our religion is not antequated, and if any of its forms are antequated, it is the fault of the forms and not of the religion.

And here some of our Christian thinkers have made their greatest mistakes. They have humbled themselves too much and altogether unnecessarily before the advancement made in the sphere of scientific knowledge. We have conceded too much to the irreligious thought of to-day. If we have broader conceptions of Divine truth, more advanced ideas of its meaning, and more rational views of its doctrines, we are inclined to give the credit to modern scientific culture. As a result, the intellect reigns supreme over the heart, and modern culture arrogates to itself the prerogative of dictating our faith. The way is thus opened for the popular adoption of anything this indulged culture may see fit to impose upon us. The Christian world concedes this supposed superior knowledge to science, when in changing and departing from its historic confessions it consents to be guided more by the idea of making the new statement scientific, than of conforming it to a higher and truer conception of what the divine Word teaches. We cannot but feel that the fear of scientific criticism is greater than the desire to

be loyal to the Scriptures. These changes are the rather necessary, if necessary at all, because of the wrong conception upon which the creeds were based.

This, of course, raises the whole question of the effect of scientific progress upon our ability to interpret and understand divine truth; but this is only incidental to the present discussion. The question here pertinent is, Was it not possible for those creeds, which are now either discarded, or subjected to restatement, to have been founded upon a proper conception at the beginning, and thus to have avoided the need of the change, and the consequent reflection upon our common Christianity? Or if this was practically impossible, is all Christendom laid under the same necessity? Or were there confessions whose conception was more in keeping with the truth, and hence have not yet felt the necessity of any material change?

That we may answer these and other such questions, let us now notice the different conceptions of divine truth that shaped our different confessional statements.

It is, however, first necessary to define the essence of Christianity—the germ principle which is fundamental to all Christian truth. This essential principle is the *union of the human and divine*. The general character of this principle is seen in its application first to Christ who is the most perfect type and embodiment of this union. Then it follows in its application to the Holy Scriptures, the Sacraments, and as a culminating result, the Christian life.

The manner of apprehending this union, therefore, determines all religious confessions. The different confessions, receive the fundamental principles in this way.

Truth itself is one, and cannot be divided though it may be differently apprehended. This difference of apprehension is discovered when we study the truth in its deeper relations to man—the being to whom this truth is presented and by whom it is to be received.

Man's nature is threefold in its endowments, having sensuous, intellectual and spiritual faculties. These faculties are all to be used in the determination of what is truth, and God in his revelation appeals to them all. But there is truth which belongs

specially to one or the other of this group of faculties. Spiritual truth, being the highest, appeals to all of these groups, but aims principally at the enlightenment and development of man's spiritual faculties. The dire results of sin, however, made man's reception of divine truth depend upon a special training. The spiritual nature suffered most from man's disobedience, and his sensuous and intellectual faculties are called into service to aid in the education of this nature. This is strikingly exhibited in the symbolical religion of the Jews, the aim of which was not only to reveal God's present will to them, but to prepare their minds and hearts for the greater revelation of himself in the person of Christ. But their failure to apprehend the spiritual meaning contained in their rites and ceremonies, and their final failure to learn the spiritual lesson given in Christ, gave evidence of their spiritual deadness. So that when Christ came there was still need of making use of the most elementary methods of teaching the truth. The intellectual pictures, however, which Christ used in his similes and parables were a step in advance of the crude symbols of Judaism. And when Christ's work was done, and his personal ministry ended, and when the appeal was to be made still more directly to the hearts and consciences of men, we find that even the dispensation of the Holy Ghost was inaugurated by an ocular and oral demonstration, while all through the lives of the Apostles they have the gift of performing miracles. The Jew could see the smoke ascending from his altar, the glory of the shekinah, the pillars of cloud and fire, and the awful Sinai. The Galilean farmer could understand the literal terms of the parable of the "Tares," and of the "Sower and the Seed." But the spiritual meaning of these seemed beyond their grasp.

Now when, after the lapse of centuries of the Church's apostasy, and the word of God was unearthed as from the obscurity of the grave, it became necessary to formulate Christian doctrine anew, but we find the same characteristic dulness in apprehending divine truth.

And here we may note that *the only fundamental difference that can exist between different doctrinal bases of Christian truth grows out of the use of different faculties in its apprehension.* As

already suggested by our division of man's faculties, there were three original modes used in apprehending the union of the two natures—divine and human—for man's salvation. The Roman Catholic Church begins the lowest down in the scale of faculties, and she receives her whole cast and character as a distinct religious body from her over-mastering desire to *see this union*.

The Reformed* Churches took a step higher, and are as clearly distinguished in their character throughout by their reigning determination to *understand this union*.

The Lutheran Church agreed with neither. She claimed that this union was such that it could neither be seen nor fully understood, and appealed to a higher court of man's nature, the highest, and one more appropriate to the particular truth to be apprehended. And thus she finds the basis for her distinctive features as a religious body in that she looks on this union as a "most vital, intimate, and efficient communion, penetration, and reciprocity," and does not regard it so much as an object to be seen, or a problem to be solved and comprehended as a divine fact, growing out of God's love for his fallen creature, presented to him as *an object of faith and joyous realization*.

It is highly interesting to carry out these three fundamental principles in their many ramifications and practical bearings, and see how they affect, directly or indirectly, every article of Christian faith, and every rule of Christian practice. We will follow the application in the cases of the Roman Catholic and Reformed Churches, only so far as is necessary to give clear proof of the fact itself, and to serve our purpose in the fuller discussion of the Lutheran principle.

The sensuous view of the Roman Catholic is most strikingly exhibited in his external religion. His use of art in religion, his fondness for pictures, sculpture, and church architecture; his forms, ceremonies, crucifixes, beads and holy gestures—all show the principle of appealing to the eye and ear. His doctrine of an external Church dispensing salvation; the authority given to tradition; the hierarchical priesthood, all emphasize

*The word Reformed is used here and elsewhere in this article to embrace also the more strictly Calvinistic churches.

the sensuous nature of his religion. His view of the Sacraments as *opus operatum*, and especially his doctrine of transubstantiation, in which he would change the bread and wine of the eucharist into the literal body and blood of Christ which he may not only *see* but also *touch* and *taste*, are convincing evidence of the prominence given the senses. His righteousness by works carries the same idea into the practical life while his embodiment of infallible authority in the pope is only a result of the limitation he puts upon the Divine and an effort to see the Divine in the human. The stress he lays upon church festivals; his calendar of saints; his withholding the cup from the laity, and his extreme unction of the dying, are only a natural outgrowth of his fundamental conception.

Just as distinctly may we follow out in religious life the development and application of the Reformed conception. In making the intellect most prominent in apprehending this union, the whole question of religious life and doctrine tended toward the narrow limitations of finite reason. Such a union was conceived as would be most fully intelligible to the human understanding. This led the Reformed theology to separate between the human and divine, regarding each by itself, making their union little more than an ideal juxtaposition. This tended to the laying of all stress on the divine and a failure to estimate the human. The human in Christ was excluded from all participation in the attributes of the Godhead. Consequently the idea of God's sovereignty gained undue prominence over that of God's love for his fallen creature, and in the work of salvation the divine part was magnified into a pre-determination which left no room for self-determination in the sinner. Thus the Reformed churches came to their *decretum absolutum*.

Out of this somewhat mechanical view of the union of the two natures, came the mechanical idea of inspiration, which made the human nothing but an amanuensis of the divine, inspiration, therefore, being claimed for everything. Facts, words, vowels, and punctuation points were all considered inspired. The geography and history were equally inspired with the religious and moral contents. The human element was put entirely into the back-ground.

In the Church no place was allowed to tradition, and historical development was lost sight of. The visible was ignored and everything made of the invisible. Hence the dearth of religious forms, the lack in hymnology, and the little meaning attached to the sacraments. Baptism was regarded as merely a dedicatory rite, and the Lord's Supper as simply memorial.

It will be seen that the highly spiritualized view of the Reformed Churches is in diametric opposition to the highly sensuous view of the Roman Catholics. Thus the Reformed Churches seemed to take for granted that everything in the Romish Church was wrong, and without due consideration, hurried their reformation to the opposite extreme.

The Lutheran ground lay between. Hence Lutheran theologians must define themselves with regard to both, making their work two-fold. The Lutheran Church, upon the proper evidence that the Bible is God's word, begins with faith as the fundamental element in the study and knowledge of the Scriptures, and in this spirit builds her whole system. And while the Reformed did not wholly refuse to allow place to the senses, nor the Romish Church deny place to the intellect, and neither was without faith, we are not to think of the Lutheran Church as denying all place for sense and intellect. The use of all of man's endowments are necessary to the fullest understanding and faith. The difference is that the Romish Church builds her knowledge and faith upon a sensuous foundation and the Reformed Church moulds her theology and cultus upon an intellectual basis, while the Lutheran Church rests her whole system of religious truth upon simple faith in the statements of God's word, making the sensuous and intellectual contribute to the one end of enlightening and confirming her faith. In so far as the senses and intellect are able to fathom the mysteries of divine truth, in so far her faith may be said to be rational—within the scope of reason; but her faith is not thus limited; for though she may neither see nor understand, yet upon the sole authority of God's word she believes, and in this exercise of faith she may be said to be mystical—having a faith above reason. Her foundation makes her proof against any very grave error; for she has first believed the doctrine before she

has subjected it to a scientific statement, and her statement will not be allowed to conflict with her faith, and hence her failure will be of the head and not of the heart—in not being able to define that which she believes. In case of the other Churches composing the trio, an error either of the sense or the understanding leads to an error of faith.

The superiority of the Lutheran ground is seen in that faith is the all-important requirement of the Gospel. We do not necessarily believe that we may understand, but we believe whether we understand or not. We believe that which we understand, and try to understand that which God's word asks us to believe, after we have believed. The Lutheran seeks to make mind and sense administer to the enlightenment and confirmation of her faith, as God's word rules that faith.

Thus the Lutheran Church believes, upon the clear statement of God's word, in the complete humanity, and the complete divinity of Christ, and in their complete unity. In Christ a truly divine nature has been united with a truly human nature, so that God has become man, and man has become God—the God-man.

Up to the time of the Reformation, although the union of the two natures had been acknowledged and believed, specially after the Chalcedon statement was made, yet the divine was emphasized at the expense of the human. It remained for the Lutheran Church, standing between two extremes, to give equal emphasis to each nature, and to exalt the one true Christ. And although she may have gone to the extreme in declaring the communication of the properties of one nature to the other, yet in her view we have the most worthy conception of him we are taught to call Lord. Without the blending of the two natures there can be no condescension of the divine, nor any exaltation of the human. Little meaning would be given to that shortest and sweetest verse in God's word: "Jesus wept." His tears shed over Jerusalem would add little to the pathetic appeal he addressed to her. And how much meaning would be taken out of his sufferings and death.

But whatever our conclusions, our only point is to establish the superiority of our original mode of apprehending divine

truth. A Reformed writer of a somewhat recent date says: "We ought never make our recognition of the existence of this union of the human and divine in Christ dependent, as to its ultimate authority, upon our insight into the nature and manner thereof." Or, as Lutherans would say, we ought to make it a matter of faith, in which case our "ultimate authority" is God's word which plainly declares this union, though we may stand in holy awe and wonder at the divine mystery. Speculation is not to be condemned, but given a secondary importance.

In regard to the Bible, the Lutheran unites the letter with the spirit, excluding neither for the other. The human element is equally recognized with the divine. He does not regard the holy men who penned the Scriptures as mere machines, operated upon by the Holy Spirit, and thus made to write that which they neither understood nor had any interest in. The divine here has been emphasized by the Reformed at the expense of the human. The more we read the Bible as coming indirectly from God through the hearts and minds of those to whom God revealed himself, the more precious it becomes. It thus comes to us full of its divine glory, and its human experience. We thus get not only the idea of God as an offended sovereign who regards us as his rebellious subjects, but also the idea of his wonderful condescension, by which we can recognize him as our Heavenly Father, whose only begotten Son He gave for our ransom from sin, and before whose eyes one hair of our heads shall not fall unnoticed.

In the Church, the Lutheran conception recognizes the presence and operation of God's Spirit as seen in and through the human development, rejecting only a false tradition. She thus maintains the full significance of both the visible and the invisible Church, sacrificing neither for the other. Hence we find in her a proper regard for a clean and pure art. Church music and hymnology find in her a rich development, and become a prominent feature in her worship.

The same fundamental conception is carried out also in the Lutheran idea of church government; for however the human may vary the divine is not thereby affected. Hence our gov-

ernment is not a distinctive feature. Believing that the divine and human are here united, and that Christ gave no specific form of government and discipline, we do not insist upon uniformity in this particular, leaving it for different countries to fashion their Church under their civil government as they choose.

In general, while we have our forms and outward observances, nothing can be more contrary to the true genius of our Church than to allow the form, or human expression of our religion to become a distinctive feature. It is therefore no necessary evidence of disintegration or lack of unity, to find that all who bear the name do not bear the same outward resemblance. And while uniformity of worship would greatly aid our weak natures to realize this unity, yet our fraternal recognition ought not be made to depend upon this outward likeness. But it is Lutheran, and scriptural as well, to make use of whatever forms are agreeable and necessary in order to give the best expression of the divine that dwells within.

Luther was necessarily so fundamental in his work of reformation that it was left for his followers to form and build the denominational superstructure. In this building a disposition was soon manifested to be more Lutheran than Luther, which caused much contention. This spirit still exists, and is of all things most un-Lutheran. The highest development of Lutheranism, and of Christianity as well, is to find our union in the divine rather than in the human part of our religion. The human may and does vary, and can never become a true basis of union. The divine is the same, "Yesterday, to-day, and forever." Luther says: "Let him who would not err hold fast to this, that Christianity is a spiritual gathering of souls in one faith, and that no one will be counted a Christian because of his body: let him also know that natural, proper, right Christianity is found in the spirit, and not in any external thing."

The special meaning which the Lutherans came to give the sacraments grew out of the original conception of the union of the divine and human. And because this union could neither be seen nor understood we were subject to gross misrepresentations and unkind criticism. All dogmatising on this point is

only an effort to bring spiritual truth within the comprehension of reason. Our error, if error it is, consists in putting the doctrine of the sacraments with the mysteries of Christianity, instead of among those parts which we are expected and are able to understand. Is the union of the divine and human in the sacraments of such a nature as to be understood? Then the Reformed were right in their conception, and their conclusions correct—they are nothing more than dedicatory and memorial. If this union is too highly spiritual to admit of explanation, then we must either deny the fact itself or else receive it by faith; and in this case it does not devolve upon us to explain the nature of it; such an effort would be inconsistent as a ground of our faith.

The Roman Catholic, who says he sees this union, must show it to us, for, verily, we have eyes to see. The Reformed, who says he understands its nature, must explain it to us, for we also have understandings. But the Lutheran, who says he believes it, need only give God's word for the fact itself. This does not hinder him from seeing and understanding all that is possible; it simply removes his faith from a dependence upon these. Hence, when we have tried to dogmatize we have found difficulties, and caused misunderstandings; and as a natural result have appeared to favor either the Romish or Reformed view, for we have no more faculties with which to receive truth than they. And although our ground-work of faith may give us a clearer understanding, yet it is more the understanding of experience. Transubstantiation and baptismal regeneration follow naturally enough from the Romish idea: the mere memorial and dedicatory conception is the only one possible from the Reformed standpoint. Somewhere between lies the Lutheran idea. Just where would be inconsistent with our philosophy, and as we believe also with God's word, to try to define. And yet if a definition is possible we are wrong. But we have senses and understanding, and must have some form of receiving the truth. And this was and still is our difficulty—making the doctrine a matter of faith because of its mystery, and at the same time trying to give some idea of the doctrine. It is not *con*, *in*, or *sub*, but it is, *i. e.* Christ is present. We all agree, as

Lutherans, on Christ's presence; we also agree that it is a spiritual presence. But this turns the apprehension of it over into the domain of our spiritual natures—makes it a matter of faith. The objection of the Reformed Churches is, naturally enough, that our view is "incomprehensible to the natural understanding," and this we are perfectly willing to admit. Here Melancthon was inclined to the Reformed view, and precipitated that lamentable Crypto-Calvinistic controversy by his desire to unite the Lutheran and Reformed Churches on this doctrine.

But we pretend no discussion, except such as naturally rises out of a comparison of fundamental principles. Every system has its extremes which may be modified; but the foundations of ours we cannot compromise. They are too distinctly marked out, and appeal to the strongest confirmation in our complex natures. And if the Romish Church cannot give up her sensuous conception, and the Reformed persists in her original mode of receiving truth, then we must forever remain widely apart, for we cannot yield our ground of faith. We accept and maintain it with all of its mystery and intellectual difficulties. True, our natures require signs, and we have them; truth must appear reasonable, and we always appeal to reason to its utmost ability of understanding; but we dare not narrow down divine truth to that contained in the sign or what is possible to reason. With the Greeks of Christ's time, "We would see Jesus;" with imprisoned John we would know more of Him we call Messiah. And yet a higher development of the Christian life is manifested when, with the distressed father who wanted his child healed, we cry out: "Lord, I believe, help thou mine unbelief." It is this faith that is our need to-day. Oh; that the Holy Spirit would increase our faith, and thus enlighten our spiritual understanding.

We have yet to consider the Lutheran conception of this union in the Christian life. Here more than anywhere else Luther seemed inclined to the Reformed view. He had come up through such an experience with the *un*-holy Catholic Church, and had received such a baptism of the Holy Ghost, as to turn him against the human element in the Christian life. He did not despise good works, nor underestimate them as a result of

the true life within; but he had seen so much of a righteousness by works as to make him reduce the human part in redemption to its smallest possible quantity. Hence we are not surprised that he is here somewhat inconsistent with his own true conception, not perhaps in laying too much stress upon the divine agency in salvation, but in putting too little stress upon the human agency.

The Roman Catholic had developed a monergism of works by which eternal life was made to depend too much upon what the sinner could and did do. The Reformed Church, which always separated between the two natures at the expense of the human, developed a monergism of divine agencies which made salvation so much depend upon God as to ignore man's choice and free agency. Now the Lutheran conception properly applied here would call for a synergism in which the divine and human coöperate for man's redemption. Upon this doctrine Melancthon seems to be more consistent with the Lutheran idea. Luther afterward was more favorably inclined to Melancthon's view. Although man's part be reduced to the minimum, we cannot deny his coöperation. Even though his very faith is the gift of God, and this gift is conditioned by a godly sorrow for sin which the Holy Ghost alone can produce, yet the sinner must yield, and after yielding he is given his moral task which he must work out with fear and trembling.

And now, what a clear conception and true philosophy our Church has of divine truth. But it will be noticed that much we claim as growing out of our conception is the commonly accepted doctrine of modern Protestantism. However firm a root the system of Calvin may have taken in a scholastic age, and whatever eminence the Reformed Churches may have gained, it is nevertheless true that Lutheran theology is becoming the popular theology of the day. We have not thought to claim more for our system than an impartial judgment would grant; and if the modification of creeds to-day is bringing them nearer the Lutheran conception, then it has remained for modern Protestantism after four centuries of experience, to place the capstone upon the pyramid of tribute which has been paid to Martin Luther. No grander comment has ever been made upon

the work of this humble man of God than that which Protestantism in all of its varied forms is perhaps unconsciously making in our own times. That Luther could overcome his desire to see, which was no less than in the Roman Catholic, and curb his ambition to understand, which was no less than in the Reformed, and plant himself squarely and alone upon a basis of faith, is evidence of the better philosophy he had formed of God's truth; and is not only no reflection upon his head, but rather a grand triumph of the work of divine grace upon his heart.

Two facts are here worthy of note. The first is that Lutheran theology has an original basis in its fundamental conception of divine truth. The Lutheran Church is one of three that can lay claim to any such groundwork. She is no sect, and stands much nearer the apostles in her apprehension of an apostolic Church and of an apostolic gospel than those who claim apostolic succession. There are those who speak of the forms of Protestantism as *sects*, who themselves are neither Protestant nor Roman Catholic, and whose only claim to originality is in an outward ceremony.

The second fact is that the other two Churches which share this honor of originality have proven their own fundamental error—the Roman Catholic in her gross excesses prior to the Reformation, and failure to embody the spiritual element of Christianity in her religion, and the Reformed Church in her manifest departure in modern times from the leading characteristics of her original conception. The practical modification of Calvinism in nearly, if not quite all the Reformed Churches, is a plain reflection upon the philosophical conception out of which they grew. And it is no apology for the system that it is the most intellectual and ingenious statement of religious doctrine ever produced; nor is it any compliment to Calvin himself, that while he confessed that the doctrine of reprobation was a "*decretum horribile*," he declared it, seeing he could not yield it without injuring the unity of his system."

And now let us glance a moment at the opposition to Christianity—so much of it at least as may be founded upon wrong conceptions of divine truth. Let us remember, too, that the

popular opposition—that which catches the popular ear, and is to-day doing the most harm—is that which is waged against some wrong view or abnormal development of the truth of divine revelation. I ask, in all candor, is not an excessive and sensuous Romanism, and a rigid, almost heartless, Calvinism—to use Calvin's own words, his "horrible doctrine"—responsible for this popular unbelief? What is Draper's "Conflict between Religion and Science," but a conflict between Romanism and science, with a few slurs upon Christianity at the close? And whence comes the great cry in this day against creeds? Who are those that are breaking away from the ancient statements of doctrine? What ministers are severing their church fellowship, and becoming independent, or, what is worse Unitarian? Are they not largely those whose creeds have been Calvinistic? What doctrines are those at which the mind begins to stagger and which turn it away from the truth itself? Are they not the doctrines of "absolute degrees," and a material "hell-fire?" What a fame a Beecher can acquire, and what a sensation he can create by assuming the air of a martyr, and, in one of his meteoric flights of eloquence passionately declaring that he did not believe God created human beings to damn them eternally—as though the whole Christian world did believe it, and always had believed it, and he was the only one bold enough to dare say he did not believe it. Who can blame Beecher for breaking away from such an unscriptural and even blood-curdling doctrine as this? And who can do otherwise than blame such doctrines for the loose and infidel liberalism in our pulpits and pews to-day, and which is being caught up by the ever ready enemy and turned into Agnosticism? Can these Churches which have such doctrines incorporated in their creeds, and which have, within the memory of many living who are still young, maintained them, evade responsibility for the mighty conflict they have occasioned? And, what is scarcely less injurious in its results, when these pulpits and denominations do break away from such bondage, why is it that almost universally the credit is given to modern science?—the enlightenment of the age? I ask, was modern thought and scientific knowledge necessary to an exposure of Romanism? No, *Romanism was ex-*

posed, and, so far as doctrine is concerned, overthrown long before this day of scientific progress had dawned. And what is more, the present revival in letters and culture is historically traceable to the wonderful Reformation, through him who, under God, *by spiritual weapons in a spiritual warfare* broke the power of the religious hierarchy which had kept the people in civil and religious bondage. Modern science, art, music, jurisprudence, literature, civil and religious liberty—all have their origin in the *broad conception of divine truth* which was the vital cause of the Reformation. And yet, four hundred years after this great work has been done, set free by its power, enlightened by its truth, and in every way lifted up by its enfranchising influences, a modern science has opened its eyes and taken all the credit of this marvelous age to itself?

Are we to depend on the development of this new science in order that we may have the atrocities of Calvinism exposed? No, they were exposed in a most heated and too bitter strife in the age which gave them birth by those whose only weapon was God's word and the creeds of the fathers. It was that age that gave birth to a Luther and Melancthon, and a host of other co-workers, who contended over-much, it is often thought, over what was considered an opinion. And now what reflection is cast upon our common Christianity to-day by not recognizing these historic facts.

The unbelieving world has reckoned all this pulling away from the old conceptions of Christianity as a result of its assaults, and is becoming bolder in its antagonism, and more influential with the masses on that account. Whatever influence this enemy may have had, it is true that the Christian world is not dependent upon it for any such assistance, and that the truth was held in all its apostolic purity by the leaders in the German Reformation. Rather is this breaking up amongst the creeds due to an increased spiritual enlightenment gained by a continuous study of God's word. That some have gone too far to the other extreme is not the fault of the liberating truth, but of the strong bondage by which they were bound. Our modern progress in religious faith, in so far as it is evangelical, is a

triumph of the religion of the heart over a religion too much of the head and understanding.

The Churches which have taught a literal "hell-fire," and absolute decrees, are responsible for much. How many have been driven from the truth by these horrible doctrines. It is a glory of our own Church that we never taught such doctrines, and a greater glory still is the fact that we learned our truth before this learned age began, and, as we devoutly believe, from a superior spiritual enlightenment.

Whence the loose ideas of inspiration? Who are they of the pulpit that have gradually drifted away from this all-important doctrine? Are they not those whose original idea was so rigid? And so far as the Church is responsible must not this old theory bear the blame of too loose theories now? Not that Lutheranism may be glorified, but that our common Christianity may be saved the unjust and unnecessary humiliation of bowing before an ungodly science, do I claim that these doctrines which have come under such destructive criticism to-day, and which have been practically abandoned for years, and are now being wholly exterminated, in new statements of religious truth, are not, and never have been, tenets of the Lutheran Church. She may have her faults, and will have them until, in God's time, she with all others shall be lifted above the earthly condition and exalted into the Church triumphant; but it is not presumptuous to claim that she has been the purest conservator of God's truth, and has not changed her ground of faith in this changing age. She can meet science, as she met Romanism, with the Holy Bible, and she will no more heed her dictates than did she heed the bulls and anathemas of the pope unless her ground is proven false from her holy weapon of truth by which alone she stands.

But on the better side of our development as Christians in general, we can say that the Christian consciousness is Christward. Those who are not broken off by this decay of creed, are drawn nearer the loving Saviour. Christianity is rising to a higher appreciation of Christ as the All in all. The theology of to-day is also looking toward a more scriptural and hence more perfect Christology than has ever been known. It is God

in Christ, and through Christ, that is the moving power and force of our Christianity to-day; for God out of Christ is a consuming fire. In our theology we must not separate the Christ from God, nor from man. And here, too, the Lutheran Church is at home. Her Christology is the most complete, because she had faith to believe without a complete demonstration.

And now, as Lutherans, if it be true that the religious thought of the age is gravitating toward our fundamental conception of divine truth, around which we have built our denominational structure, let us feel the responsibility this fact imposes. It has been too much our weakness to only boast of our rich legacy of doctrine. While others have translated our theology and adopted it in their religious instruction, and embodied it in their religious life, we have too willingly contented ourselves with being able thus to administer to their wants, and have not unfrequently simply assumed the relation of teacher to the religious world. How responsible God has made our position. Let us not only have Christ's spirit toward all of its followers, but let us with a holy ambition vie with them in the great work of evangelizing the world. Let us add to our distinctive features of doctrine that other feature which such a doctrine ought to beget, of being first and foremost in the Master's great field of harvest. Now our pure doctrine ought to be exemplified in pure living and pure doing for the Christ whom we so exalt. In this great breaking up of the ancient crafts of revealed truth, let us prove to science that at least one of these crafts has weathered the storms of centuries and is still sea-worthy. And may we prove a blessing to the Christian world in our active coöperation to save the world from sin, even as we have proved a blessing in our rich fund of religious knowledge. Do we believe that God is united with us in the salvation of men? Then how this faith should quicken every energy, and call out our every power and ability.

ARTICLE VI.

THE INFLUENCE OF BENEFICIARY EDUCATION UPON THE CHARACTER OF THE MINISTRY.

By REV. CHAS. E. HAY, A. M., Allentown, Pa.

The career of King Jeroboam abounded in wrong-doing ; but of all his iniquities none proved more disastrous to the people, or called down upon him and his family more terrible expression of the divine displeasure, than his shameful prostitution of the sacred office of the priesthood. Grown reckless in the exercise of kingly prerogative, he presumed to establish an independent order of worship, and upon his own responsibility appointed the priests of the high-places. It is not surprising to find this important function in such hands most perversely exercised. The priests receiving appointment through a channel thus unauthorized could not have expected, had they even been men of personal purity themselves, to enjoy the favor of Jehovah. But alas! purity and piety were not among the qualifications sought by an idolatrous king. The character of the men thus called to direct the devotions of the nation is to be inferred from the two notes of the sacred record, indicating their origin and their qualification. (1 Kings 13 : 33). They were of the "lowest of the people,"—men of poverty, the result of their own indolence ; men guided by no high principle,—illiterate, self-seeking, despisers of things sacred, slaves of vile passions ; men suited to be the tools of unscrupulous despotism,—to whom religion was a name, and the administration of its ordinances a trade. The only qualification demanded for consecration was the willingness to serve. Whoever under these circumstances applied was good enough. There was no knowledge to be kept by the lips of this priesthood,—no moral character to be maintained. Whoever had no better employment, and could find the society of miserable sorcerers congenial,—was ushered into the office into which the sons of Aaron had counted it high honor to be admitted after long and care-

ful training. "And this thing became sin unto the house of Jeroboam, even to cut it off and to destroy it from off the face of the earth."

Our theme has relation to the proper occupation of the modern "High Places." By the common consent of thoughtful men the pulpit of the Christian Church is a station second to none in dignity and in power for good. As the mountains and hills are lifted nearer to the sun, so the pulpits of our land stand out above the marts of trade and halls of legislation. They are professedly and by divine appointment the stations from which God speaks. Beneath them the people gather to catch glimpses of the heavenly glory. The frail men who stand in them are accredited as chosen vessels of the Lord—leaders of the people. In learning, in manly character, in Christian grace, they are called to be ensamples of the flock.

The selection and equipment of men for such an office cannot be matter of small moment. Whatever abstract theory be held as to the nature of the call to the ministry, it will be conceded that the Church at large has a responsibility in the matter. The modern prophets do not come from out a fiery cloud with radiant face, nor does an angel call them from the plough and suddenly lay upon them a special "burden of the Lord." Their's is a recognized and regular place in the economy of the Gospel dispensation. It requires special preparation. These men come out from the midst of the working congregation, avail themselves of the educational advantages furnished by the Church at large, and receive from the Church the ratification of their commission.

This instrumental agency of the general body of believers in providing for the adequate ministry of the Word is abundantly recognized in the establishment and support of our various institutions of learning. It was for the training of ministers mainly that most of our colleges were founded, and to this end solely that our theological seminaries have been established. It has been thought well worth while to erect spacious buildings, gather massive libraries and summon foremost men as instructors from the ranks of the active ministry, in order to pave the

way to extended usefulness in the pulpit. No one questions for a moment the wisdom of all this.

Born of the same impulse, for the furtherance of the same ends, there has been developed in all the leading branches of the Christian Church a more or less clearly-defined plan by which direct pecuniary assistance is rendered to needy aspirants for the sacred office. Such aid has been supposed to be in many cases indispensable. It has been tendered to multitudes of sensitive young men and gratefully accepted by them. To no cause have our progressive congregations contributed more liberally or more cheerfully than to this.

But of late years the wisdom of the entire system of Beneficiary Education has been called in question. A few imaginative minds have been filled with spectres of an overcrowded and degraded ministry. Strange, chimerical notions have been entertained of "manly independence," as affected by the acceptance of such practical Christian sympathy. It has been charged in effect that our Synods and Educational Committees have been repeating the sin of Jeroboam,—presumptuously accelerating the supply of pulpiteers,—filling the ranks of those who are to minister in sacred things with men incompetent. The cry has been: "Hands off! Let the Lord call whom he will. Let the candidates labor with their own hands, or depend upon special providential supply of their necessities." And this, while vast fields are lying waste, vacant pulpits in our very midst appealing to us, multitudes of our own people in the West languishing for the living bread, and Africa and India sounding in our ears the Macedonian cry!

Whatever may have been the case in other branches of the Church, in our own Lutheran fold the plea of overcrowding has been but the cry of ignorance,—with no other basis than the noisy wail of a few men whose own career had forfeited the confidence of the Church, and *made* them supernumeraries. We *need* men, and have *always* needed them. But however great the demand, it is *men* alone that we want,—men thoroughly furnished, not novices. Rather let the fields lie untouched, than commit them to the charge of those who will but trample the golden grain, and leave a barren wilderness to the dismay of

future husbandmen. If the system of beneficiary education be rightly chargeable with a tendency to degrade character in the ministry, to elevate *hirelings* to the control of the Saviour's precious flock,—by all means let it be abandoned. We propose to ourselves the question :

Does the System of Beneficiary Education for the Gospel Ministry repeat the sinful folly of Jeroboam, elevating to sacred station "of the lowest of the people" "whosoever will" ?

We first notice the second count in the indictment. Does this system tend to make *willingness* or *desire* upon the part of the applicant the sole prerequisite ? Does it open the door so wide that whosoever will may enter ?

Upon the contrary, we claim that the system preëminently tends to check the presumptuous aspirant, that it throws safeguards around the sacred office. Applicants for aid are subjected to far more searching scrutiny than other candidates ; and this at every stage of their educational career. They are required to present testimonials from pastors and friends who have known them intimately, to convince an educational committee of their talents and fitness, and then to submit their case to the unprejudiced judgment of an entire synod,—all this before receiving one cent of the Church's money. Each year the record of their intellectual progress is reviewed, testimonials of Christian deportment secured, and further financial aid conditioned upon evidence of satisfactory character and development. We claim it therefore as a peculiar advantage of this system that it is calculated to secure higher character in those who are the special subjects of its care. We claim further, as an incidental benefit, that the maintaining of this standard for beneficiaries exerts a wholesome influence upon self-supporting candidates ; and still further, that it stimulates all the members of the synod, who as honest men must seek to reach the ideal which they annually hold before others.

We readily admit that the existence of a treasury may have attracted some unworthy men, who have thought thus to secure a free education and a life of indolence,—that here and there in our weaker synods there may have been too great timidity in rejecting the unqualified. But such instances only mark the

imperfect administration of the system. Its natural tendency we insist is to introduce a careful law of selection assuring the survival of the fittest,—to assert and bring into practical operation the right of the Church to pass judgment upon ministerial character. So far from opening the door to “whosoever will,” this system declares of all whom it reaches :—*not* whosoever will, but whomsoever God calls,—whosoever in natural endowment, and piety, and consecrated life gives credible evidence of the divine commission. The spectacle of our committees annually rejecting more applicants than they approve, and our syonds after wider scrutiny still further limiting the number,—is sufficient answer to the charge of indiscriminate elevation at the expense of the Church.

By far the weightier, because more plausible part of the indictment is that this system draws recruits from the “lowest of the people.” It is representend as going abroad to *buy up* with its tempting offer of a free college training the poor, the lame and the blind,—as making the ministerial office the creature of charity, and thus alienating the strong and self-reliant youth of the upper and middle classes of society. Let us look at this more closely.

We must in the first place discriminate between the terms *low* and *poor*. Beneficiary Education does aid poor men. It is a system devised for such. But rightly administered, it is the *worthy* poor who alone receive its benefits. It has never been the way of Providence to bestow mental and spiritual gifts alone upon the wealthy. Prophets, apostles and evangelists, as the Master himself, have known what it is to be in want. The majority of God’s chosen workmen have in all ages been of those not largely encumbered with the riches of this world. Endowed with higher gifts than gold,—they have seldom been called upon to exhaust their energies in guarding vaults. Ministering in spiritual things to multitudes, they have counted it a small matter that they should from these same multitudes receive a modicum of things temporal for their support. If the working pastor be thus sustained, why not the candidates? It is a thing well understood, in America at least, that early poverty is no reproach. In a land where presidents, legislators and

foremost educators are born in log-cabins and sell newspapers, it were strange indeed if the Church should be reproached for admitting to her service the hardy sons of poverty. It is to be remembered too that it is not the *absolutely destitute* who commonly receive the encouragement which this system offers. It does not extend *entire sustenance*, but merely *assistance* to supplement personal means and effort. The proper preparation for the work of the ministry requires an amount of capital which few young men may count trifling. Food, clothing, books and travel to and fro must be provided for. The time and strength given to study must make financially unprofitable the valuable years up to, or past, majority. With our elevated standard it requires almost as much capital to prepare a man for college as would formerly have sufficed to carry him to graduation. We aid no one until he is ready to enter a regular college class. The young man who knocks at our doors with this measure of attainment has already expended in time and money an amount sufficient to have given him a fair start in business. It were an *outrage* to reproach him with the honorable poverty to which a high ambition has reduced him.

If then, it be laid to the charge of Beneficiary Education that it puts into the ministry some whose limited means would otherwise have debarred them, we shall gladly let our system rest under the reproach, simply remarking that that is just what it aims to do. If it be implied, however, that the lack of sufficient means to complete a college and seminary course unaided affords any presumption of vulgar origin or low morality, we resent the charge. Upon the contrary, the life of self-denial and manful struggle against odds, which the position of such an applicant commonly implies, may be claimed as an important educational factor in perfecting those who are all their lives to "endure hardness as good soldiers of Jesus Christ." *These* are not the "lowest of the people," but in all that makes strong character and fits for lofty station they rank high,—may be of God's noblemen.

But will an honorable young man accept such charity? it may be asked. Charity forsooth! Pray what is charity? Is the farmer charitable when he feeds the ox that treads out his

grain? Is the merchant charitable when he pays his book-keeper? It is not compassion, but self-interest, which here appeals to the Church of Christ. She sets up, or rather finds set before her in God's word, a lofty ideal. For its attainment she needs direction. She must have leaders, teachers, overseers. These are a composite result of rare native endowment, and educational equipment. The native endowment God has given freely. The Church pays a few dollars toward the educational equipment, and then receives her reward in a life-time of consecrated service. If we must talk of charity here, let us not forget the devotion of means and strength without reserve, the abundant labors of a life, with the prospect of an old age unpensioned and unpitied, with possibly a family unprovided for. But such considerations are on either side unworthy. It is not kindly feeling for needy applicants upon the one hand, nor selfish desire for her own advancement upon the other, that should sustain such enterprise in the Church, but *an overpowering desire* for the progress of the kingdom of Christ. The candidate gives his *all* to the work, counting it but little and himself an unprofitable servant. The Church sustains him, counting it high privilege to do so in order that through him may be made known within her bounds and abroad throughout the earth the unsearchable riches of Christ. There is here no suppliant and patron, but mutual coöperation in a great work—members of one body moving together for one end.

The benefits received by so-called "beneficiaries" differ in degree only, not in kind, from those enjoyed by all students of theology. There is no such thing as independent preparation for the pulpit. If the furnishing of means for study is a *charity* the ministry are all the Church's beneficiaries, and none the less are our lawyers and physicians under debt of gratitude. No college student pays for half that he receives. The "manly independence" which would scorn the Synod's treasury must, to be consistent, at least treble the annual tuition fee. The benefit in the latter case is none the less gratuitous because less direct.

In short, the Church has a vital interest in the thorough education of her ministry. As she herself advances in culture and

power, her ministry must rise still higher in capacity. She has furnished to this end general facilities in her literary institutions. It is among her further duties, in self-defence and in loyalty to the cause, to see to it that the course of no candidate be shortened nor his physical energies wasted for want of means. When in this spirit aid is offered, we fail to see that its acceptance involves any loss of manly character. Not the "lowest of the people" may we expect to see taking advantage of the proffered help, but the noble, the sensitive, the devoted.

We find, then, no reason in the nature of the case to fear degradation of ministerial dignity or worth from the prosecution of our system. Its practical operation fortifies this judgment. With all the imperfections of its past administration, we claim that it has *not lowered*, but *greatly elevated* the average standard of attainment. It will not be denied that it has given to the Church some of her noblest workmen, who without it must have entered the ranks if at all with utterly inadequate equipment. We claim that we are incomparably stronger as a working Church to-day than we could have been without this system, and that the necessity for it grows greater instead of less as years and opportunity increase upon us.

We believe that this system has commended itself to the sober judgment of our thinking people, and that to discard it, or to diminish our zeal in its behalf, would be to walk in the footsteps of Jeroboam, in abandoning our sacred high places to men of lower character. We value the system as an ally of intelligence, a standing protest against incompetency in the pulpit. By its aid we are enabled to lay claim to *all* the consecrated talent of the Church, and to train it to the highest efficiency.

It is to be confessed, however, that carelessness in the presentation of this subject has tended to bring it into disrepute. We have magnified unduly the personal claims of the needy candidate—have appealed too much to the sympathies of our people, and taken their offerings as gifts of charity. We should rather call for them as a matter of course and accept them as the meeting of an obligation. Let the time-honored position of our larger synods: "No worthy applicant refused assistance,"

be courageously maintained, not out of pity for the prospective candidate, but under a solemn sense of obligation to the Master, who selects these his servants and sends them to us. We may be assured, our congregations will sustain us. Our treasury shall never be exhausted. If its supply run low,—tell it to the people, and it shall be speedily replenished.

One chief error, I conceive, in our treatment of the entire question of ministerial supply has been in the undue prominence we have given to its financial aspects. We have been calling for *money*, MONEY, MONEY, until our people have been led to think their obligation fully met by an annual contribution. It has almost seemed as though preachers were to be made by money. No wonder if young men of means have been led to look upon the ministry as a menial office—to be filled alone by the sons of the poor. This is not the fault, be it observed, of the system of aid, but of its undue exaltation,—its unnatural prominence. We have spoken of it perhaps as though it were the only and proper path to the ministry. It must be remanded to its place as subsidiary. Our call must be for *men*, MEN, MEN! The choice young men of our congregations, be they rich or poor! Having these, we must insist on thorough training at all hazards,—and only at this point, as enforcing our demands and attesting our sincerity, dare we point to our auxiliary treasury. Our error was pardonable in the days of the Church's weakness when we were compelled to beg for money. But now, approaching our maturity, with a liberal, intelligent and progressive people, we must rise to better things. We must exalt the column in parochial reports which indicates the number of *men* our churches offer for the Master's work above that which notes the dollars given. The dollars will come of themselves when our people shall be willing to give their sons thus to the Lord and to his service.

Let the mistakes of thoughtlessness be rectified. Would we see lofty character in our High Places, we must appeal to lofty motive. First always the candidate's supreme loyalty to the Kingdom of God and his righteousness, and then all these things added unto him through the agency of a willing Church. Let this order but be observed, and the position of Beneficiary

Education in our ecclesiastical economy will be assured. The slanders of its traducers will be answered, and it will continue its beneficent work, training the pulpit flame to shed purer light upon the pew.

ARTICLE VII.

ROME AND THE BIBLE.

Translated from the German by MRS. J. H. W. STUCKENBERG, Berlin.

In a June number of the "*Daheim*," a journal published in Leipzig, an article on Rome appeared containing this sentence: "Up to the year 1870 every Bible was confiscated without mercy, which, even as a constituent part of innocent traveling baggage was to pass the boundaries of the States of the Church." A Catholic subscriber living at Altona, finds in this statement a "mystery" which he politely requests the editor to solve. He begins his protest by saying: "In No. 16 of your "*Daheim*," the writer of an article on Rome affirms 'that up to the year 1870 every Bible was mercilessly confiscated.' Now since I belong to the religion which acknowledges its head in Rome, and am also convinced that this religion is everywhere, and at all times has been, the same in its teachings, I cannot, when I glance at my own book-case and there perceive my Bible (of course not Luther's translation) comprehend such a statement as the one cited in your paper. I contend and seek for the truth, and this has always been my attitude."

The contributor of the article in question replies as follows in No. 48, of the same journal, 1884: "No doubt you will accord me, the author of the lines to which you refer, the privilege of endeavoring to find a clue to your mystery and to make you a satisfactory reply. If I rightly comprehend, you doubt the veracity of my statement, 'that up to the year 1870 Bibles were confiscated in Rome,' and perceive abundant reason for nourishing such doubt in the fact that you are in possession of a Bible, the one, by the way, translated by Dr. Joh. Franz Allioli; all of which, taken in connection with my declaration, and your con-

viction of the consistency of the Roman teaching at all times and in all places, seems to you, a member of "the religion which has its Head in Rome," an irreconcilable contradiction. Your candor pleases me and therefore I will gladly attempt to support your striving and search after the truth. I take it for granted that you will allow me to speak in perfect candor and honesty; and right here at the beginning, I must beg that you will attribute it to the interests of truth should I be obliged to touch on matters, which, objectively as I shall endeavor to answer you, will, of necessity seem disagreeable to you.

First, honored friend, you did not correctly read my observation in No. 16 of the "Daheim" to which you refer, and have likely been misled for that reason. I wrote then that "up to the year 1870 every Bible was mercilessly confiscated which was to pass the boundaries of the States of the Church as a constituent part of innocent traveling baggage." It is evident that these travelers were neither pilgrims, nor such as acknowledge the head of their religion in Rome, but were almost without exception, Protestants of all lands; and the Bibles they carried along on their trip to Rome were for private instruction and edification, and, as a matter of course, were neither translated from the Vulgate, nor approved by those in Episcopal orders as is the case with the Bible you have in your book-case. That also would not be likely to stand there if you were not living in Altona and enjoying the silent blessing of the Reformation in Germany. Be assured that if there had been no Luther even the Allioli translation either as to form, or content, would have been inconceivable; on the other hand, you certainly would have been prevented from possessing such a translation. In Protestant lands, where the accusation is easily raised that Rome forbids the Bible to its adherents, exceptions to its practices are allowed, which in doctrine, are fundamentally condemned.

Go here in Rome to search in the houses, and among the families, for a copy of the Holy Scriptures! Among 300,000 inhabitants, including the priests, and excepting the Protestants, there are not two hundred. "Here in Rome," writes the author of the Roman Letters, "Ueber das Vatikanische Konzil" (Augsb. Allg. Ztg. 19, Jan. 1870) "here in Rome one may find a lottery

dream-book in nearly every house, but never a New Testament." I can assure you as a perfectly authenticated fact, one sufficiently characteristic, that at the time of the last Council, in 1870, the Bishop of Orleans thought it necessary to consult a Bible (Old and New Testament) to defend a position, and not having brought one along, nor finding any in Rome, nor venturing to ask for it in this or that library, he borrowed one from the Evangelical pastor of the chapel of the Prussian embassy. Return it, the Lord Bishop never did. Was it confiscated from him, or did he confiscate it?

That up to the year 1870, the Bibles which as a constituent part of travelers' baggage reached the boundaries of the States of the Church, were confiscated, is simply a fact well known here in Rome. This ought not to be a matter of surprise to you up in the North, if you consider that the custom-house officers of the former Church-States received their orders from an authority, which, in perfect harmony with the practice of former centuries most decidedly prohibited all not ecclesiastically approved Bible translations within the reach of not only its spiritual but also of its temporal dominions. If we confine ourselves to the current century alone it is sufficiently well known what were the convictions of Pius VII. (1800-23) Leo XII. (1823-29), Pius VIII. (1829-30), Gregory XVI. (1831-46), and Pius IX. (1846-78).

Within the space allotted to this reply I cannot quote my references contained in original documents lying before me. It probably suffices to say that Pius VII., in a Brief (June 26, 1816) addressed to the Archbishop of Gnesen, characterized Bible Societies and their persistent activity in the distribution of the Holy Scriptures as "a most insidious device, a pest to be rooted out by all possible means." In another Brief (Sept. 23, 1816), he heaps the bitterest reproaches upon the Archbishop of Mohilen because he recommended to his diocese the reading of the Bible in the language of the people. Leo XII. made the matter still more formal. In a circular (Encyclica of May 3, 1824) to all Patriarchs, Archbishops, and Bishops of the Romish Church he designates Bible Societies as pernicious snares laid for the faith of Catholics; and declares all translations of the

Bible into the vernacular to be an adulteration of the Sacred Word by means of which the Gospel of Christ is changed into a "gospel of men," or worse still, "a gospel of the devil!"

Pius VIII. in spite of his short reign differed, in this respect, not a whit from his predecessors. He spoke of the distribution of the Bible by Bible Societies as "a pest, the most dangerous of all contagions." Gregory XVI. issued on the 8th of May, 1844, a papal bull against Bible Societies and took this opportunity to command the priesthood to snatch all vernacular Bible translations out of the hands of the people of the faith! And finally, Pius IX. already Nov. 9, 1846, only a few months after the beginning of his reign, issued a circular which contains this passage in which he again condemned "the treacherous Bible Societies which are pressing upon the incompetent their Bibles interpreted according to their own conceptions." (Compare also the Encyclica of January 1850)!

Perfectly in accord with such views are well-known events of our century, of which, because of limited space, I can recall only a few to your notice. In 1834, the people of the Ziller valley, in the Tyrol, were persecuted, and driven from their homes, for being incorrigible Bible readers. They were received by the Prince under whose royal protection the Prussian Bible Society sprang into being, twenty years before. In 1805, incited by the British Foreign Bible Society (Protestant) which had been founded the year before in London, and likewise, by the Protestant Nuremberg Bible Society, a Catholic Bible Society was founded in Ratisbon by Wittmann, the principal of the priests' seminary there. But already twelve years later a period was put to its activity because of the animosity of the church authorities. In the spring of 1817, when Evangelical Germany was making preparations to celebrate the Reformation jubilee, the Ratisbon (Catholic) Bible Society was disbanded and the Catholic priest Gossner, who went on distributing Bibles in spite of the decree, was banished from Munich! The condition of affairs was worse still in other lands more directly under the influence of the papal throne. In December, 1851, Napoleon III., at the request of a French Bishop, permitted twelve Bible colporteurs to be sent to Cayenne. In 1854, the police directory

of Ofen, Buda, confiscated 121 Bibles which were discovered in the possession of the Evangelical congregation there, and had all, with the exception of one, "which was enough for the preacher," stamped into pulp in the paper manufactory, the proceeds of the sale of which were returned to the congregation, taking a receipt for the amount from the pastor. In Florence, 1849, an Irish Colonel, Packenham, obtained permission from the reigning government and had 3000 copies of the New Testament printed without notes. The translation was that of the Florentine (Catholic) Archbishop Martini; none the less, the grand ducal court of justice condemned the printer Giovanni Benelli to pay a fine of fifty sendi (\$50), confiscated the 3000 New Testaments and banished Colonel Packenham from the country. In March, 1851, in this same Florence, the Waldensian pastor, Geymonat, was surprised by the police in his private dwelling, while holding a Bible reading with fourteen young persons, and, after being placed in handcuffs he was hustled with a pack of thieves beyond the boundaries. On May 16, 1851, Count Ginceiardini with six friends was condemned, by a decree of the authorities, to banishment, again because of Bible readings. On June 8, of the same year, a sentence from the regular court fell upon the Madai family for holding Bible readings and Bible distribution which were condemned as "godless;" and for which the husband, Francesco, was served with a term of four years and eight months in the penitentiary at Volterre, and his wife, Rosa, with three years and nine months in the prison at Lucca. While as for Pius IX., on his return from Gaeta whither he had been obliged to flee from his Catholic subjects, he burned 3000 New Testaments in Rome; this lot had been struck off by the Genoese Th. Paul, in 1849, at the instance of a Scotchman, Douglas, who had obtained permission of the Roman triumvirate. They had been left in the care of the American consul from whom the pope had them bought for eighty pounds sterling,

I am aware, honored friend, what, confronted by these facts, you must long ago have had upon your tongue, namely; that with papal decrees as with Catholic governments the hostility has been towards Protestant Bibles and New Testaments, or,

toward such as have not been approved by the church authorities. But that objection is futile.

The Ratisbon Bible Society cited, which was disbanded by a papal bull 1817, distributed translations of the sacred word which had been made by Catholic theologians, Leander van Ess, Gossner, &c., and which Catholic Bishops (those of Ratisbon, Gnesen, Mohilen) had approved, and recommended to their diocese. The brief of Pius VII., which I have already mentioned, was issued June 26, 1816, and forbade among other things the reprinting of a Polish translation made by a Jesuit, father Wuick (consequently no Protestant!) toward the close of the sixteenth century, and whose spread had been approved by two popes, Clemens VIII., and Gregory XIII. These papal edicts make no distinction between Protestant and Catholic Bible translations, or Bible Societies, but condemn all of them together. Let me remark that the London Bible Society distributed in France, the Catholic translation of Sacy; in Spain, the Catholic translation of Scio; in Germany, the Catholic translation of Leander Van Ess; in Italy, the Catholic translation of Martini. Those 3000 New Testaments which Pakenham caused to be printed and which the police confiscated in Florence, 1850, were also Martini's translation, as were those others published by Th. Paul, in Rome, and which the pope bought up, and burned. This fact seems the more mysterious when we discover that April 16, 1778, Pope Pius VI., wrote to this same Italian author, a former abbot and subsequent Archbishop of Florence, a letter highly commending the Italian Bible translation he had just completed. This passage occurs: "You do well in encouraging the faithful to read the divine word; for it is the purest fountain and must be made free to all believers so that they may dip from it purity of morals and the doctrines of the faith."

Here then, we come of necessity to another point mentioned in your letter: namely, that the teachings of the Church, or the papal throne are at all times and in all places the same. In relation to Bible reading this has certainly not been the case, and because this point has brought us to an interchange of opinions you will of course allow me to prove my assertions in the inter-

est of the truth which you, and all honorable Christians place at so high an estimate.

You must have already perceived that concerning the Polish Bible translation of the Jesuit father Wuick, Pius VII. was of a different opinion from his predecessors, Gregory XIII. and Clemens VIII. You have also heard how Pius IX. burned the very Martini Italian translation of the Bible for which his predecessor, Pius VI., commended its author so highly. You will be still more amazed when I tell you that this same Pius VI., who, in 1778, praised the Bible as the purest fountain from which the devout could dip purity of morals and doctrinal teaching, sixteen years later issued his bull "*Auctorem fidei*," Aug. 28, 1794, condemning the recommendation of the Catholic Synod of Pistoja in Tuscany to read the Bible in the vernacular, denouncing it as "false, inconsiderate teaching insulting to the ears of the devout and a disgrace to the Church." Is not that a far greater mystery than the fact that you possess an Allioli Bible in your book-case while up to 1870 the custom-house officers confiscated Bibles on the boundaries of the former States of the Church? Besides, here the excuse would not apply to the effect,—that this prohibition pertains to Protestant Bible translations, a prohibition become necessary because such translations are falsified; and only the Romish Church, by means of its representative, the infallible pope, can decide what is the true sense and the proper understanding of the Holy Scriptures.

The allegation that the Bible translations made by Protestants are falsified is easily uttered, but not easily proved. Without further consideration one might enter a wager that as respects faithfulness to form and content, the Protestant translation transcends the contemporary Catholic one in all the various languages and dialects. Besides, the Evangelical Church takes constant pains to put the truest possible text into the hands of its members, as the English revision just finished, and the German one now rapidly approaching completion sufficiently attest. While the Romish Church, on the contrary, binds all of its members to the Latin translation of the Vulgate, which the Council of Trent (Sess. IV. decr. 2.) decreed should be employed

in lectures as well as disputations, as the authentic *i. e.* the pure Bible text. A glance at the title-page of your Allioli edition will show that it is therefore so regarded in the Romish Church to-day; and in fact as the only authentic one. And yet, during that very Council of Trent, Louis of Catanea demanded an exact revision before the Vulgate should be proclaimed as the real Bible text, equal, or in fact, superior to the original Hebrew and Greek texts. Besides, he urgently called attention to the fact that such a declaration of the Council would be a violation of the canon "ut Veterum" dist. 9, which commands that the Old Testament should be read in the Hebrew, and the New Testament in the Greek tongue.

This man with his well founded scruples and warnings, did not stand alone. Many Fathers at the Council, aware of the deficiencies of the Vulgate translation, pointed to the utterance of St. Jerome, that indeed, "it was a work of the Holy Spirit to write the Holy Scriptures; but every translation, however, is only a work of human skill." Isidorus Clarus, who was present at the Synod maintained that he had found not less than 80,000 errata in the Vulgate. In consequence of this a committee was appointed, with Cardinal Caraffa as chairman, to revise the Vulgate text; and by a decree, a promise was made in the name of the Council and the Church, that in the future all editions of the Vulgate should be published with such emendations as should be suggested by the aforesaid committee; but this committee which departed for Rome during the session of the Council never accomplished anything, and so the promise was not fulfilled. In short, the Council—and there were not more than thirty-five, or forty-five representatives of the Romish Church present, pronounced a translation recognized as erroneous, to be authentic. And for two reasons; first, in order to obstruct the spread of the widely celebrated and eagerly bought Luther translation which was being distributed far and wide, even by Catholics in the lands of the Romish faith but under another name (*Ems*); on the other hand, in order to defend and preserve certain proof passages valuable for the Roman dogma which are to be found in the Vulgate but not in the Sacred Scriptures: as for instance Gen.

14 : 18, in favor of Masses ; Job 5 : 1 and Psalm 150 : 1, in favor of saint worship ; Eph. 5 : 22, to support marriage as a sacrament, &c.

Yet, listen further. Pope Sixtus V. felt himself under moral obligation to give the Roman Church an improved Vulgate text, and in fact made preparations to fulfil it. The revised edition of the Vulgate which he planned (*editio Sestina*, 3 B.) was produced in the Vatican printing establishment, and furnished with a prefaced Bull : "*Aeternus ille*," which designated this edition as the authentic one desired by the Council of Trent ; the official, and therefore henceforth unchangeable one, on penalty of the major excommunication. It appeared in 1590. Nevertheless he himself afterwards discovered a list of the most serious errors in his edition and had them rectified by pasting on slips of paper to indicate the corrections. His successor, Gregory XIV., acting on the advice of the distinguished Cardinal Bellarmín immediately issued a new edition in which no less than 2,000 passages were corrected. Bellarmín, Alano and other theologians labored upon it under the chairmanship of the Cardinal Marcantonio Colonna. Out of respect to Sixtus V., as much of his edition as was possible was quietly destroyed ; and to protect his papal honor, the mistakes found in it were either attributed to typographical errors, or to the fault "*of others*." Gregory XIV.'s short term of office placed the new edition in the hands of Clemens VIII., who published it in 1592 and decreed that *henceforth no other than this edition* should longer be sanctioned in the Romish Church.

Does this edition finally contain a faithful translation of the original text ? On the contrary, it is full of errors. And those who make this assertion are not Protestants alone, but competent Catholic judges, as for example, the learned Sixtus of Siena (cf. *Bibl. santa VII.*), Cardinal Gaetano, the Dominican Sante Pagnino, Arria Montano, Francisco Torerio, Girolamo Olestro and Natale Alessandro. The latter showed in a learned dissertation, that there are 103 wholly false passages in the Vulgate of Clemens VIII. But most suggestive of all is the fact that the editor of this Vulgate edition purposely permitted errors to remain. One of the members of the committee, a man in

whom the Catholics must certainly repose confidence, Bellarmin, writes to Lucas of Brügge: "Thou shalt know that the Vulgate edition has not been carefully corrected by us; many passages which we would otherwise have had to alter we have for good reasons permitted to remain." Indeed Clemens VIII. publicly acknowledges in a preface to the edition he published, that "much had been altered after judicious investigation, while other matters *equally subject to correction* had been left unchanged after equally profound consideration." In spite of all this he had the heart to publish a bull at this same time, Nov. 9, 1592, —this preface and the bull, both in Latin text, here before me— in which he threatens any attempt to revise this his Vulgate edition with the major excommunication. Now when was Clemens VIII. infallible? When he declared that he intentionally retained false passages in his Vulgate, or when he declared this Vulgate translation, which is sprinkled with false passages to be the true text? According to the Dominican Natale Alessandro it contains 103, according to the Florentine Archbishop Martini (Edict. 1854 Le Monnier) 975 misinterpretations.

But I will close. The ancient Church recommended Bible reading to the laity in the most urgent manner. To this fact we have the testimony of a Cyprian, Chrysostom, Athanasius, Jerome, Augustine, and Gregory I. From the time of Pope Nicolas I., and Gregory VII., a change took place. For the sake of the Romish hierarchy they prevented the Slavs from reading the Bible in their own tongue. Innocent III. longs to have prying "Bible readers" stoned. In 1229, the Council of Toulouse issued a stern decree prohibiting the laity from even possessing the Old and New Testaments, not to mention a copy in their own language. And, take notice! At this time there were no Protestants. When these afterwards, with perfect right, pointed to the word of God as the original and only reliable source of salvation and life, the Council of Trent ordained, in the "Ten Rules" which lie at the basis of the "Index of Forbidden Books," and which were sanctioned by Pope Pius IV. on March 24, 1564, that no one be permitted to read a heretical translation of the New Testament (Rule 3); and that because the reading of the Holy Scriptures in the language of the peo-

ple, even when the translation has been made by a Catholic, is in general *more injurious* than useful, it can only be allowed by a *written permit* which the bishop, inquisitor, priest, or confessor may grant to such of the laity of whom they know with certainty that the reading will not be a disadvantage, but will rather conduce to the increase of their faith and piety." Here we are speaking only of such a translation as the Church authorities would sanction; and even these the booksellers could only dispose of upon a special grant from the bishop. He who without such a written permit should read the Bible, can receive no absolution unless he previously delivered up his Bible to the bishop (Rule 4). Indeed, Clemens VIII. took back even this concession and imposed the penalty of the galleys to such of the laity as read the Italian translation. Yet, Benedict XIV. decreed, June 13, 1757, by means of appendices to the 4th Index Rule that permission to read the Bible could be granted, if the edition in the native tongue were approved by the Apostolic chair, and were furnished with notes.

Since, then, honored friend, your Allioli Bible harmonizes with these conditions, and you probably have also taken pains to procure the written permit, you have the good fortune to possess a Bible in your book-case. Nevertheless, you will no doubt acknowledge that the Romish Church does not lay much stress upon a knowledge of the Bible on the part of the laity; and that even to-day it does not promote Bible reading, but rather limits it, not to say, hinders it. Occasional exceptions do not prove the contrary, they rather confirm the rule.

ARTICLE VIII.

AUGUSTINE AND PELAGIUS.

A Chapter from *Kahn's* "*Gang der Kirche*," translated by
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No Church Father from the days of the apostles to the time of the Reformation can be compared with Augustine. Even Luther and Calvin are inconceivable without his influence. That which the spirit of the Western Church struggled for in Irenæus, Tertullian and Cyprian was realized in Augustine. His development passed indeed not only through gross errors but also through gross sins. No church teacher, however, unless he had been entirely renewed through the grace of Christ, could have made such an exposure of his past life hidden in darkness, as he has done in his "Confessions." And he was standing but at the outset of his theological development when he wrote them. But that which impelled him thus unreservedly to confess to the whole world his errors and his sins, was the blessed conviction that the darker the ground of his natural heart, the brighter the light of grace reflected thereon. And he was conscious, too, while tracing his sins to their lowest depths, that in his own ruin he represented the ruin of his race. In Adam, through whom sin entered into mankind, the whole race sinned, and the result of this sin was temporal, spiritual, and eternal death.

Augustine's life till the time of his conversion was a chain of fruitless struggles for moral renovation. The result of this could be nothing less than the acknowledgment that one's own power can effect nothing. Finally, however, the new man came into being. This could not be the work of the human will. As man cannot give birth to himself so he cannot of his own ability effect his second birth. Born of God, a child of God, Augustine derived from the immovable basis of experience, the consciousness that nothing could wrest him from the hands of God. And this consciousness was effected by divine grace, con-

cerning which he knew that it had from eternity ordained him to salvation. To him the innermost essence of Christianity consisted in its predestinating, calling, regenerating, sanctifying and upholding grace. Christianity is the life of salvation produced by grace in man. We have seen above that to the Western mind, especially to its greatest exponent before Augustine, Christianity was essentially a new and a new-creative life. This earnest school found the one thing needful, not in the visible church, not in church doctrine and in theological science, but in the salvation of the individual through grace. Hence also the church is, in its view, not the communion of those externally called, but the communion of those elected through grace. This acknowledgment that the gospel consists in the salvation of the individual by grace, contains the Protestant element in Augustine, to which the Protestant tendencies of all ages succeeding him have adhered.

As Augustine before his conversion was in the service of sin, so he was also in the service of error. But in the error he was seeking the truth. The good seed which his mother Monica had planted in his heart was constantly overgrown with luxuriant weeds of every sort. A voice from the classic world, a word of Hortensius in Cicero, which urges men to strive after wisdom, made an impression upon him. But this voice was not able to quench the evil spirits which were intrinched in his flesh. This much only he could then already whisper to himself, namely, that he who is engaged in the thirst of truth dare not ignore Christianity. But Christianity as it presents itself to simple faith he could not grasp. The pursuit of philosophical knowledge had become all-controlling with him. Accordingly he devoted himself for nine years to a syncretism of faith and knowledge, *i. e.* Manichæism. There he found a higher knowledge, a sacred circle invested with the charm of mystery, a mode of viewing things at once sensuous and idealistic.

Augustine did not attain to the highest grade of Manichæan knowledge, but he certainly did apprehend its essence correctly. After he had clearly perceived the untenable character of Manichæism, he was still not prepared to enter the Christian sanctuary. But apart from the continued influence of his mother

upon him he was powerfully impressed both by the life and the teachings of Ambrose. He recognized in the cause which was represented by Ambrose the victory over Manichæism. Then he felt himself drawn toward Platonism. What an impression Platonism could make in the Post-Christian centuries upon minds seeking the truth we have seen in the case of Justin. Augustine felt transported when he could soar away from reality into the realm of the eternal ideas of God. The reconciliation of Platonic ideas with faith in Jesus Christ was in his estimation assured by John's doctrine of the Logos. He must have observed too that Victorinus, the man from whose writings he had derived the knowledge of Platonism, had become a Christian. Thus also Simplicianus, the aged, venerable tutor of Ambrose, when he learned of these struggles of Augustine, entertained the hope that in this way Christ would be brought near. But the conflicts which Augustine had at that time still to sustain with the flesh, told him very clearly that he had not yet apprehended the full truth. He felt that only that truth which morally renews a man can give him blessedness. This ethical side of the truth confronted him in Paul more than in John. And thus at last the decisive moment arrived. Kindled by the account of his countryman, Pontitianus, concerning two youths who while going around the walls of Treves had suddenly resolved to abandon the world for solitude, it became to him a divine necessity to carry out the injunction of Rom. 13 : 14, a passage on which his eyes had incidentally fallen,—namely to break with the flesh in order to live solely to God and to His will.

Augustine was baptized by Ambrose on Easter A. D. 387. Justin and Augustine were converted from Platonism to Christianity. But while Justin's conversion consisted in this that he discovered in the prophetic scriptures the truth which he had failed to find in Plato; with Augustine it consisted in his moral renovation through grace. The conversion of the former partook more of an intellectual character, that of the latter bore more of a moral quality. Augustine was destined after long wanderings to return to the principles of the Western Church to which the faith of his mother had bound him. Contrary to the methods of the Eastern Church he was to come to the truth

by the way of personal experience, in order that he might rest his faith upon the corner-stone of experimental grace. This faith then, concerning which he taught that it precedes knowledge, he might in turn confirm in the realm of speculation which he had mastered.

The Eastern Church was called by her intellectual endowments to the task of establishing and completing theologically the doctrines of the Trinity—and of the theanthropic Christ. But for the understanding of the doctrines of sin and grace her moral consciousness was wanting in depth and seriousness. We look in vain among the Apologists and the leaders of the Alexandrian School for a definite doctrine on Original Sin. Athanasius held indeed that Satan had spread his malign power from Adam over all mankind, yet believed too, that there are men without sin. The Greek Fathers who had more or less received their training from the classic world had too high an estimation of the bright side of human nature, to have made sin, which through Adam had entered into mankind, consist in the loss of moral freedom. On this account they also taught a coöperation of grace and freedom in the appropriation of salvation. Even Irenæus and Tertullian concede the survival in fallen humanity of a certain moral freedom which coöperates in embracing salvation. The sinful act of Adam is, however, in their view, the act of the entire race; the curse of it, spiritual death, has accordingly also extended over all mankind. All who are descended from Adam are affected with a depravity which has become their second nature. This is plainly Tertullian's idea.

Augustine went a step further. All who are descended from Adam form in his view, a corrupt mass that has entirely lost moral freedom. Man in the state of nature is spiritually dead. Hence he is incapable of contributing the very least to the appropriation of salvation. It is purely grace that kindles salvation in him. By grace Augustine understands the converting (*gratia operans*) and sanctifying (*gratia coöperans*,) action of the Holy Ghost. But salvation is imparted only to those whom God before all ages predestinated to salvation. Out of the mass

of corruption, which is of itself liable to eternal death, God has, from pure grace, without their merit or worthiness, predestinated a certain number to salvation, a number large in itself but small in comparison with the multitude of the lost. Those who are thus foreordained of God cannot fall away. Such among the supposed elect as fall away, were in fact not elected. The influence of others upon them is not excluded. But only those who endure to the end will be saved.

The doctrine that all men as they are by nature are in consequence of the first sin exposed to eternal ruin, indicates a seriousness in the conception of sin such as is not found in any Church Father before Augustine. Nor did any of the Fathers before him put the all-in-all effecting grace of God so decidedly in the centre of Christianity. It is at the same time not to be denied that no one before him, taught a depravity that excludes all moral freedom, or asserted a predestinating grace. Neither did Augustine succeed in having either doctrine adopted by the Church.

Considering the course of events in the Church, it was perhaps well for the development of the doctrines of sin and grace that their sharp antitheses were for the first time opposed to each other in Augustine and Pelagius. The latter, a thoroughly rationalistic theologian, who in his thinking confined himself to what is individual, empirical, practical, took great offence at the moral laxity of many Christians when he arrived at Rome early in the fifth century. We have heard above from the lips of Jerome what in this respect was then the state of Rome. To Pelagius the cause of this condition was found in the abuse of freedom and the remedy lay accordingly in the right use of freedom. But freedom in his view was man's innate ability to determine himself either for the good or for the evil. His exercise in deciding for the good is virtue, the habit of deciding for the evil is vice. Every man is by nature as Adam was before the fall: neither good nor evil, but capable of either. There may be men who never sin. Even if a man sins he does not thereby lose his freedom. Such a thing as inherited sin is inconceivable. What Augustine calls original sin is nothing more than the habit of sinning which has become second nature.

That God should have punished Adam's sin by fixing an innate sinful condition in all men is preposterous. All religion rests upon the principle that man by virtue of his self-determination embraces the good, in order that by doing the same he may be saved. That a man *can* perform the good is of God. The *willing* and the *being* is of man. The "can" ["posse"], the capacity for the good is divine grace. If a man can always do good he does not properly need a law, nor a redeemer. But that he may more easily accomplish that good which is the divine will, God has given man the law and the gospel. This also is grace. If man sins, God for Christ's sake forgives him his sins. This again is grace. But finally the help which God vouchsafes to man in his illumination, and the appropriation of salvation is likewise grace.

Pelagius accordingly never denied that grace is compatible with freedom. But his whole conception of Christianity is based upon the idea of freedom in so far as it implies the liberty of choice. That a doctrine which recognizes no innate depravity leaves no room for a Son of God who died for the salvation of man, and for a Holy Spirit who out and out renews man, was not maintained by Pelagius. His teaching on the Trinity and the Incarnation of the Son was in entire harmony with the Eastern Church. Hence it is not at all remarkable that the Patriarch John of Jerusalem dismissed the charge of Orosius, the zealous disciple of Augustine. Thus likewise Pelagius succeeded in vindicating himself before the Synod of Diospolis, which tried his case under the Metropolitan Eulogius in 415. Even Zosimus of Rome, who it is true knew very little about the subject in dispute, was satisfied with the declarations of Pelagius. African Synods (416-418) in which the spirit of Augustine was supreme condemned his doctrine. After the last Synod of Carthage had in nine theses emphatically pronounced its condemnation (418,) Zosimus himself became suddenly convinced. He issued an encyclical letter against the Pelagian doctrine. About 424 the victory of Augustine over Pelagius was complete. The ecclesiastical Council of Ephesus (431) in a summary way condemned the latter. Augustine died in 430.

In his contest with Pelagius Augustine had in the main triumphed. But the great teacher of the Western Church, as was shown by those Eastern Synods, was not an authority in the Oriental Church. And that is still the case to-day. Augustine's doctrine would never have prevailed in the East. Even in the West men discovered dangerous extremes in Augustinianism. The doctrine of predestination considered from the practical point of view doubtless presents some grave aspects. These were demonstrated by the monks of Adrumentum. This doctrine would lead either to despair or to self-security. It would sap the zeal for the salvation of the brethren. Are they ordained to eternal life then they will attain the goal without any admonition. Are they not ordained to it, then all counsel is useless. Considered in its historic claims this doctrine had too little of the past in its favor. This point was established by Vincens Lerinensis in his "Commonitorium." Scripture and tradition must decide. Scripture alone is not sufficient. There is too much diversity in its exposition. Tradition must therefore be added to it. And the marks of tradition are antiquity, universality, unanimity. The authority of one single man cannot be decisive.

The opponents of the doctrine endeavored by means of exaggerated statements of it to deter men from it. Pelagians and Semi-Pelagians substituted for it the doctrine of foreknowledge. Predestination is an act of the divine will, foreknowledge is an act of the divine intelligence. Predestination relates only to the good, foreknowledge both to the good and the evil. This intermediate school, however, took offense not only at the doctrine of predestination but also at the doctrine of the natural man's total inability for all good. It taught that through the fall of Adam human nature became indeed spiritually diseased but not spiritually dead. According to Pelagius it is unimpaired, according to Augustine it is dead, according to the Semi-Pelagians it is diseased. There still survive in the natural man good elements which can, it is true, not save him, but which offer to grace a point of connection. Grace leads to salvation, not by itself but in union with the coöperating will. An intermediate position like this was taken in Gaul by the so-called Massilians. Augustine attacked them with his two works "Con-

cerning Predestination," and concerning "the Grace of Perseverance." The course of Cassian, whose middle ground was favored by the powerful Monasticism of the day, was followed by Vincens of Lerinum, Faustus of Rhegium, and by Gennadius. The revolting aspect of the doctrine of predestination was of decided advantage to this moderate school. After his triumph over the predestinarian Lucidus, who was obliged to recant, Faustus of Rhegium carried the day at Lyons in 475 on the basis of his treatise "Concerning the grace of God and the freedom of the human will." Higher ground on this intermediate position was taken by the treatise "Concerning the Calling of Nations," which was ascribed to Leo the Great. The special grace in Christ Jesus unites with the universal grace which is found in the religious spirit of man. But the antagonism between rigid Augustinianism and these attempts at reconciliation could not be solved. The Synods of Orange and Valence (529) adopted moderate Augustinianism.

ARTICLE IX.

LITERARY INTELLIGENCE.

AMERICAN.

BIBLICAL AND THEOLOGICAL.—*Manual of Preaching*, lectures on Homiletics, by Rev. F. W. Fisk, D. D., Professor of Sacred Rhetoric in Chicago Theological Seminary—see notice in this No. of *QUARTERLY*. *Some Heretics of Yesterday*, by S. E. Herrick, D. D.—see notice. *Teachings and Counsels*, twenty Baccalaureate Sermons, with a discourse on President Garfield, by Mark Hopkins, D. D. *An Explanation of the Epistle to the Hebrews*, by S. T. Lowrie, D. D. *Dictionary of the Bible*, comprising its antiquities, biography, geography, natural history, and literature, with the latest researches and references to the revised version of the New Testament, by W. Smith, revised and edited by Revs. F. N. and M. A. Peloubet—see notice. *The Authorized Edition of the English Bible*, its subsequent reprints and modern representatives, by T. H. A. Scrivener. *The Reality of Faith*, by Rev. Newman Smyth—see notice. *Anecdotes Illustrative of New Testament Texts*, the Classical Library. *The Life and Times of Jesus the Messiah*, 2d ed., by Alfred Edersheim—see notice. *Exegetical Handbook to the Gospel of St. Matthew*, translated from the 6th ed. of the German, by Rev. P. Christie, the translation revised and corrected by F. Cromlie, D. D. and W. Stewart, D. D., with

supplementary notes to the American edition by G. R. Crooks, D. D. *Pastoral Theology*, by Jas. M. Hoppin, D. D.—see notice. *The Divine Authority of the Bible*, by Prof. G. F. Wright—see notice. *The Empire of the Hittites*, with decipherment of Hittite inscriptions by Prof. A. H. Sayce, a Hittite map by Sir C. Wilson and Capt. Conder, and a complete set of Hittite inscriptions, by W. Wright, D. D., revised by W. H. Rylands. *The Continuity of Christian Thought*, a study of Modern Theology in the light of its history, by Aex. V. G. Allen, D. D. *The Reality of Religion*, by H. J. Vandyke, D. D.—see notice. *The Theocratic Kingdom of our Lord Jesus, the Christ, as Covenanted in the Old Testament, and Presented in the New Testament*, by Rev. Geo. N. H. Peters, A. M., in three vols. *The Divine Origin of Christianity*, indicated by its Historical Effects, by Richard S. Storrs, D. D., LL. D. *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, prepared by John McClintock, D. D., and James Strong, S. T. D., Supplemental vol. 1, A.—Cn.

SCIENTIFIC AND PHILOSOPHICAL.—*Occident*, with Preludes on Current Events, by Joseph Cook—see notice. *The Destiny of Man Viewed in the Light of His Origin*, by John Fiske. *Fichte's Science of Knowledge*, a Critical Exposition by C. Carroll Everett, D. D., (German Philosophical Classics). *Atheism in Philosophy*, and other essays, by F. H. Hedge. *A Criticism of the Critical Philosophy*, by Jas. McCosh, D. D. *Hindu Philosophy* popularly explained, the Orthodox Systems, by Ram Chandra Bose, A. M., of Lucknow, India—see notice. *Oriental Religions and their Relation to Universal Religion* by Samuel Johnson, with an introduction by O. B. Frothingham.

HISTORICAL AND BIOGRAPHICAL.—*The Algonquin Legends of New England*, or Myths and Folk-lore of the Micmac, Passamaquoddy, and Penobscott Tribes, by C. G. Leland—see notice. *Life and Letters of Bayard Taylor*, edited by Marie Hansen-Taylor and Horace E. Scudder. *The Ancient Empires of the East*, by A. H. Sayce—see notice. *Concise History of the Netherlands*, history of Holland and Belgium from the earliest times, illustrating the period covered by Motley, with important new facts, and bringing the narrative down to the present time, by Alexander Young. *Life and Times of Gustavus Adolphus*, by Hon. John L. Stevens, LL. D., recently U. S. Minister to Stockholm. *Thomas Carlyle*, a History of His Life in London, 1834–1881, by Jas. A. Froude. *Romish Life in the Days of Cicero*, Sketches drawn from his letters and speeches, by Rev. Alfred J. Church. *Biographical Essays*, by Max Müller—see notice. *A Sketch of the Life and Times of the Rev. Sidney Smith*, based on family documents and recollections of personal friends, by Stuart J. Reid. *Universal History*, the Oldest Historical Group of Nations and the Greeks, by Leopold Von Ranke, edited by G. W. Prothero, Fellow and Tutor of King's College, Cambridge. *Ralph Waldo Emerson*, by Oliver Wendell Holmes. *John Adams*, by John T. Morse, Jr.

MISCELLANEOUS.—*The Foundation of Death*, a Study of the Drink

Question, by Axel Gustafson. *Amusements and the Christian Life in the Primitive Church and in our Day*, by Rev. L. C. Vass. *Poems of Sidney Lanier*, edited by his wife, with a memorial by W. Hayes Ward. *The Literary Remains of the late Henry James*, edited with an introduction by Wm. James.

GERMAN.

THEOLOGICAL.—*Die Lehre der Missouri Synode von der Prädestination*. Aus ihren eigenen Publicationen dargestellt. Prof. Dr. Gottfried Fritschel. pp. 60, Mendota, Iowa. *Beiträge Zur Apologetik*. Lic E. G. Steude. pp. 295, Gotha, 1884. *Von der Incarnation des Göttlichen Wortes*. Prof. Dr. Ed. Böhl. pp. 135, Vienna, 1884. Zöckler's *Handbuch der theologischen Wissenschaften in encyclopädischer Darstellung*, etc.—4. Halbbd. Nördlingen, 1883. 6. Halbbd. (3. Bd.) pp. 241—772, 1884. The second Edition of Hagenbach's *Encyclopädie u. Methodologie der Theologischen Wissenschaften*, thoroughly revised, completed and edited by E. Kautsch. pp. 544, Leipzig, 1884. Second Edition, thoroughly revised, of Dr. F. R. Frank's *System der Christlichen Gewissheit*. pp. 550, Erlangen, 1884.

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ARTICLE X.

NOTICES OF NEW PUBLICATIONS.

JANSEN, M'CLURG & CO., CHICAGO.

Times of Linnaeus. By Z. Topelius. Translated from the original Swedish. pp. 394. 1884.

The final volume of The Surgeon's stories was noticed in the *QUARTERLY* of July, 1884. The review of the "Fifth Cycle" under the title of the "Times of Linnaeus" was accidentally delayed to the present issue. Essentially the same families figures here as in the other volumes, while the path of true love if it does not run more smoothly certainly ends more happily. Thanks for this to the fateful ring which plays so prominent a part in the whole series and which had at one time been flung into the sea because of the spell of witchcraft supposed to be upon it. The universal misfortunes which follow its loss are happily stayed when on the occasion of a visit from the king, the ring once more turns up in the entrails of a huge pike about to be served for the royal feast.

The great work of the eighteenth century in the development of the natural sciences is kept before the reader and towards the close he is introduced to some of the academic conflicts which the theologians were called upon to wage against the freethinkers and atheists.

The general merit of this volume sustains the high standard of the previous issues. Vivid description, absorbing narration, thrilling love stories

*For its German Literary Intelligence the *LUTHERAN QUARTERLY* is mainly indebted to the *Theologische Literaturzeitung* of Leipsic, edited by Drs. Ad. Harnack and E. Schurer and published by the J. C. Hinrichs'sche Buchhandlung.

and a healthy moral sentiment are everywhere interwoven with important historic events. The scenes of other lands and the characteristics of times long gone by, are made to pass before the reader's minds with a dramatic effect that falls little short of living reality. For a knowledge of Swedish history and a vivid realization of former times we should much prefer these novels to an ordinary historical text-book. The romance not only delights the mind but divets historic facts in the memory.

A. D. F. RANDOLPH & CO., NEW YORK.

LONGMANS, GREEN & CO., LONDON.

The Life and Times of Jesus the Messiah. By Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Late Warburtonian Lecturer at Lincoln's Inn. In two volumes. Second Edition, stereotyped. pp. 698, 826.

These two massive octavos numbering fifteen hundred closely printed pages constitute one of the most notable theological works of the day. No work of greater significance and ability has issued from the English press, and its success is the more admirable since in form and contents it covers a sphere which has hitherto been practically viewed as almost exclusively the domain of German thought and speculation. When the present work is found to be in no way inferior to the eminent German productions in the same line, while at the same time it has the merit of being not only more lucid, but thoroughly evangelical and conservative, we can but regret that Christian students of our country have been so largely dependent for "Lives of Jesus" upon the various "critical" schools of the Continent.

The main feature of Edersheim's work can best be given in his own language: "Since Jesus of Nazareth was a Jew, spoke to and moved among the Jews in Palestine, and at a definite period of its history, it is absolutely necessary to view that life and teaching in all its surroundings of place, society, popular life, and intellectual or religious development. This would form not only the frame in which to set the picture of the Christ, but the very background of the picture itself. It is, indeed most true that Christ spoke not only to the Jews, to Palestine and to that time, but to all men and to all times. Still he spoke first and directly to the Jews, and his words must have been intelligible to them. His teachings have reached upwards from their intellectual and religious standpoint. * * Nay, to explain the bearing of the religious leaders of Israel, from the first, towards Jesus, it seemed also necessary to trace the historical development of thought and religious belief, till it issued in the system of Traditionalism, which by an internal necessity, was irreconcilably antagonistic to the Christ of the Gospels."

It is a history of "the times of Jesus" as well as of "his life," for how can the life be properly represented and understood except in living connection with the features and circumstances and associations amid which Jesus daily moved and taught. The Jewish mind of that day was not a blank canvass upon which the life and thoughts of Jesus were projected, but there was a deep-rooted, well-defined faith, there were powerful social and re-

ligious factors to deal with, there was among the contemporaries of Jesus to whom his teachings was primarily addressed, and to whom his mission was primarily ordained, an unexampled moral and spiritual state which forms the essential setting, the historical background of all that he taught and did. What his contemporaries really were to understand by his utterances, and what interpretation they did give to them and why they did, are questions that form the alphabet indispensable to a true apprehension of Him whose life is the study of the ages. Jesus is a phenomenon of history, the greatest phenomenon of History, in whom all history centers, and he must be studied with the methods and appliances of history. The light of contemporaneous history and literature must be thrown upon his whole earthly career, the religious atmosphere of the day must be analyzed; the spirit of the age must be comprehended in order to have the true life-like portrait of Jesus, the Saviour of men. It is this object which the author proposes. The accomplishment of such an aim calls for prodigious industry and demands historical and critical faculties of the highest order. We are not surprised to learn that Dr. Edersheim devoted seven years of arduous labor to the collection and digestion of material, and every page attests the thoroughness of his erudition and the skill and force of a master in utilizing his vast acquisitions. His familiarity with rabbinical lore appears equal to that of Delitzsch. Like the latter, of Hebrew extraction, he seems to cherish a peculiar sympathy with all the ancient literature of that people. He revels in the realm of Mishna and Midrash and gathers from these musty volumes the material for painting a portrait of Israel's Prince, such as has hitherto never been surpassed, a portrait that not only shows all the features of an eminently human nature, but at the same time brings out the unmistakable lineaments of divinity.

The author does not content himself with researches in contemporaneous Jewish and Gentile literature and the representation of Jewish life and thought which prevailed in the days of Christ, but he goes back to the centuries immediately preceding his advent, and traces the formative forces in Jewish history which developed that peculiar compound of religion which prevailed in his time. The first book treats of this preparation for the Gospel.

The work was not intended for a defense of the faith, yet it is possessed of very great apologetic value. No candid reader can close these volumes with the conclusion that Jesus was the product of his age. The principle of evolution breaks down when applied to the appearance of Christ and Christianity in Palestine in the reign of Cæsar Augustus. Granted that it may bring forth the Universe, it cannot originate a character like that of Jesus from material then at hand. Between him and the regnant ideas and manners of the times the antagonism is inevitable and eternal. He is an exotic! It would require a greater miracle to produce him in that soil than to bring him from Heaven. The foot-notes reveal the author's intimate acquaintance with rationalistic objections and hypotheses and not a few

of their devices are effectually refuted. He does not follow the "critics" in their efforts to go behind the authorities. The gospel documents as they were quoted by the earliest Fathers and have been received by the Church ever since, are accepted without a question. They are received as the compositions of holy men who were moved by the Holy Ghost.

Not the least of the author's merits are his happy expositions of individual scripture passages. The conservatism of his views is strikingly illustrated by his reflections on the last supper. He cannot believe that it was intended as merely a sign for remembrance, nor that the copula "is" can be equivalent to "signifies." The outward elements are both the symbol and the vehicle of true inward, spiritual feeding on the very body and blood of Christ. He combines everywhere the stamp of orthodoxy with the spirit of liberality. A double index is added, one of subjects, one of quoted passages from the gospels, and there are nineteen appendices on topics that will prove of marked interest to students.

The rich and solid contents are embellished with a charming style, glowing with brilliant rhetoric that rises at times to true poetry, and such a fervent spiritual tone prevades the whole, that it becomes at once a manual of devotion and an incentive to profound study. The reviewer is supremely grateful for this addition to his library and he can do his readers no more important service than to urge them to procure this immense treasury of illustration and information on the greatest of all themes.

LUTHERISCHER CONCORDIA-VERLAG, ST. LOUIS.

Luther und seine Freunde. Erster Theil. Die Freunde Luthers bis zum Beginne der Reformation. Von August Emil Frey, evang-luth. Pastor zu St. Marcus, Brooklyn, N. Y. pp. 428. 1884.

The critic felt but one regret in reading these lively biographical sketches. This was that we do not possess such a work in the English tongue. To have something of an adequate conception of the character and work of Luther we need to know also his contemporaries, his friends and his enemies. He must be studied in comparison or in contrast with these, to perceive the extraordinary proportions of the Reformer.

Beginning with the parents and kindred, the author traces the friends of Luther at school in Mansfeld, Magdeburg, Eisenach and Erfurt, the humanists and jurists with whom he was associated at the latter place, the new circle of friends among the monks at Erfurt and later at Wittenberg, and his fellow-professors after he received the Doctorate at the University.

Not all, however, who are reckoned among the reformer's friends must be looked on as sustaining personal relations to him or as meeting with him often face to face. As his own elector, Frederick the Wise, never had a personal meeting with Luther, so the chivalrous knight Von Hutten, who tendered him his sword and who repeatedly declared his willingness to shed his blood for the cause Luther represented, never enjoyed a personal interview with him, although letters of encouragement and sympathy

were occasionally exchanged between them, and during 1511 they were both simultaneously for some time in Wittenberg. It is ever, too, of the greatest interest to see how, apart from Luther and before the knell of his hammer was heard, men like Hutten had perceived and denounced the oppressions and corruptions of Rome and had resolved to emancipate the German nation from the papal "robbers and the murderers," although indeed with other weapons.

Pastor Frey makes a qualified promise of another volume which shall portray the friends and colaborers of Luther in the cause of the Reformation, and expects to add even a third one on Luther's family life, the members of his household and table. We sincerely hope that these expectations may be realized. Historical studies of this character can never lose their interest.

Verhandlungen der Zehnten Versammlung der evangelisch-lutherischen Synodal-Conference von Nord Amerika zu Cleveland, Ohio, vom 13. bis 19. August, 1884. pp. 100.

The proceedings of the Missourian Bodies are distinguished from those of American Synods by the extended space given to the discussion of doctrine. Of the 100 pages forming the brochure in hand 70 are taken up with Dr. Walther's discourse "in opposition to the principle of basing matters of faith on the writings of the Fathers and of attempting to bind consciences to their doctrinal definitions." This able and learned divine condemns this principle because, 1. It is contrary to the Scriptures. 2. It is a return to the papal Anti-Christ. 3. It is a departure from the fundamental principle of the Church of the Reformation. We consider this one of the most important papers ever issued from the Lutheran Church in this country, and if the reverend author consents, some portions of it in an English dress may, in course of time, be looked for in the pages of the QUARTERLY.

Können die unmündigen Kinder Glauben? An eight page tract in which an instructive dialogue on the capacity of faith in little children is carried on. The passage Matt. 18 : 16 is of course applied to children.

W. G. CORTHELL, BOSTON.

Pagoda Shadows. Studies from life in China. By Adele M. Fielde. Introduction by Joseph Cook. pp. 285. 1884.

Miss Fielde has resided ten years in China as a missionary. Her work has been especially among the women, a number of whom after instructing them she has sent from house to house in missionary activities and that with remarkable success. In a series of brief and vivid sketches she describes the life, customs and miseries of the 'Celestial' women and at times sickens the reader's heart with scenes of degradation and woe. A part of the book consists of Autobiographies of Chinese women to whom Miss Fielde had brought the light of the gospel. Of these Joseph Cook

says in his introduction: "I hope that a near view of China such as she gives, may affect others as it did me. I had read much of Chinese history and statistics; I had examined the best sources of information as to the Chinese religions and social life; but I found that the simple vivid autobiographies, written out by Miss Fielde from the actual dictation of Chinese women, brought me nearer to a clear view of Chinese wants than any thing else I had used as a guide."

There are numerous illustrations. That a lady of such capacity and culture as this little volume indicates should be passing her life among the degraded and the wretched anípodes in order to effect their improvement, is an unassailable argument for the divine character of the religion which inspires and sustains such a purpose.

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.

Half Hours with the Lessons of 1885. Chapters on the Bible Texts Chosen for Sabbath-school Study during 1885 in connection with the International Lesson Series by Twenty-four Presbyterian Clergymen. pp. 467.

When it is known that among the eminent contributors to these expositions for the Sunday-school Lessons of 1885, are Drs. Hall, Cuyler, Crosby, Booth, Kittredge, Vincent, Herrick Johnson and Prof. Eells, enough is said to commend the work to all teachers and advanced pupils. Almost every man, in fact, of these twenty-four, is distinguished for his success as a pastor, as a preacher and as a writer for the religious press. Their expositions of the international text are accordingly not only learned, but uniformly plain, pithy and pointed. We know of nothing better in this line. Although bearing the impress of Presbyterianism and designed primarily for Presbyterian Sunday-schools, they are suitable for every branch of the Church and will be found very valuable to all who seek the true knowledge of scripture. Contributions from these authors in other spheres of literature are continually read with delight and profit by members of all Evangelical denominations, why should we have any fear of them as expositors of the Sunday-school lessons? True, when they come to the gracious provisions for universal salvation, some of these divines are in trepidation lest this truth might be so treated as to collide with any doctrine of limitation, and they flounder between God's preceptive will and his decretive will; but these metaphysical subtleties are harmless especially to Lutherans, who are more or less chargeable with historical sympathy with some of the doctrines that are claimed as distinctive of Calvinists. The book is gotten up in a cheap form, with paper cover, selling at the low figure of 85 cents, which makes it accessible to all. A work of such merit, deserves, we think to be bound in a more substantial and permanent form.

AMERICAN SUNDAY-SCHOOL UNION, PHILADELPHIA.

How to do it. By Mrs. A. K. Dunning, author of "The Minister's Wife," "Ralph Waring's Money," etc. pp. 212.

This is the third and last volume of the "What to do series," the con-

tents of which pleases us much better than the title. We would also suggest that works of so much merit and likely to be read so extensively ought to be printed on better paper. Books like these ought to go into every Christian home and into every Sunday-school library, hence their mechanical execution ought to be at once attractive and durable. The heroine of the present volume is a young lady who is converted at a boarding school and whose cheerful self-denying and loving behavior after her return home, resulting in the conversion of her worldly sisters and her careless parents, is made to illustrate the diffusive energy of a pure and earnest Christianity. Mrs. Dunning's books are good, without being goodish. They stimulate a healthy spirituality and possess literary excellence as well as religious fervor.

Scholar's Hand-book on the International Lessons. Second Series—Sixth year. 1885. Studies in the Acts and Epistles and in the Old Testament. By Rev. Edwin W. Rice, D. D. pp. 196.

An immense amount of scholarly notes, exegetical, geographical, biographical and practical, in the briefest compass. So there are black-board outlines, colored maps, orders of service, selected hymns &c., and all for 15 cents or \$12.00 per hundred.

H. L. HASTINGS, BOSTON.

The Corruptions of the New Testament. By H. L. Hastings, editor of "The Christian," Boston. pp. 80. 1884.

This neat pamphlet, bound in stiff card covers belongs to the "Anti-Infidels Library" so ably edited by Mr. Hastings, and is intended for the use of such readers as have been disturbed by the hostile and ignorant clamor against the variations and supposed corruptions of the original text of the Scriptures. A brief history of the text is here given and a very conclusive argument is made out for the substantial purity of the text which we now possess. The author but sums up the testimony of the most candid and thorough scholars of our day when he declares all the talk about the corruptions of the New Testament and the uncertainty of the Greek text to be utter emptiness. No book on earth has ever stood the test of such searching criticism as the New Testament. And after all that has been said and done, this book has emerged from the flames of historic criticism scathless as the Hebrews from the burning fiery furnace.

Egypt in History and Prophecy, or Pharoah proclaiming God. By Robert Patterson, author of "Fables of Infidelity and Facts of Faith."

Another excellent volume of the same series. Uniform in style and appearance. Second only to the Sacred Record itself is the marvelous history of Egypt as a bulwark of the faith. As long as any traces of the culture, religion, monuments, civilization, glory and decline of that country remain, it is almost superfluous to look elsewhere for a confirmation of Moses and the prophets.

Mr. Patterson makes one thing very clear and telling. The theory of Evolution cannot be applied to the home of the Pharaohs. Its present wretchedness is far from an advance upon its ancient splendors.—A stretch of forty centuries in one of the most favored spots of the earth shows in comparing ancient monuments with birds and beasts of to-day that there has been in all that duration not a feather's weight of variation. The author appears to be at home with his subject. He writes earnestly and entertainingly and presents irresistible arguments against infidelity.

CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, CONGREGATIONAL HOUSE, BOSTON.

The Divine Authority of the Bible. By G. Frederick Wright, Professor of the Language and Literature of the New Testament in Oberlin Theological Seminary; Author of "The Logic of the Christian Evidences," "Studies in Science and Religion," "Relation of Death to Probation," etc., etc. pp. 241.

"The Logic of the Christian Evidences," "Studies in Science and Religion" and his other productions, have put Prof. Wright in the rank of writers entitled to be heard on the questions agitating the thought of our times. Uniting scholarly ability with calm judgment, and conservative steadiness with love of progress, he shows himself ready to accept all new truth that the investigations of science and learning are bringing to view, without losing hold of the truth that has been long established and become the rich inheritance of our civilization and Christianity. The value of his labor consists largely in the clearness of his re-statement of the subjects which he discusses, in the light of the latest investigation and discussion.

This small volume is in the general line of work pursued in Prof. Wright's earlier volumes. Though less elaborate and of more popular cast, it will well sustain his reputation. Its purpose is to give a brief statement of the divine authority of the Scriptures, as established by the facts in the case according to the canons of the inductive method of evidence. Inspiration is looked at with reference to the results attained rather than as to the divine process itself, and this result is explained as constituting the Scriptures "an adequate and authoritative record of the divine revelation, * * the final appeal in all distinctive questions of Christian faith and practice." Prof. Wright's plan takes him through the chief topics that belong to the subject—the Promise of inspiration, the Claim of the apostles to the guidance pledged, the Canon of the Old Testament and the New, with notice of Textual Criticism, Interpretation, alleged Discrepancies, and erroneous Quotations in New Testament, the difficulties involved in the subject, and the substantial harmony of the Bible with science. The presentation of the matter is marked by great candor and clearness. We are glad to see that the author retains the ordinary evangelical terms; 'The Bible is the word of God,' 'The Bible is a revelation of God' rather than to adopt the ambiguous phrases: 'The Bible contains the word of

God,' 'The Bible *contains* a revelation.' We are glad, too, that he takes the occasion to correct some of the views and statements of Profs. Toy and Ladd. Altogether the volume is in the interest of sound teaching on the great subject which it presents. As an outline view, it is well adapted to the use both of students and of the general Christian public.

A few errors in the foot-note references have been observed. On p. 56, it should be to ¶, 29, p. 47. On p. 65, it should be *Prologus Galeatus*.

PORTER & COATES, PHILADELPHIA.

A Dictionary of the Bible: Comprising its Antiquities, Biography, Geography, Natural History and Literature, with the last researches and references to the revised version of the New Testament, with eight colored Maps and four hundred and forty Illustrations. By William Smith, LL. D. Revised and edited by Rev. F. N. and M. A. Peloubet, authors of "Select notes on the International Lessons." pp. 818, large 12mo.

Dr. William Smith's Bible Dictionary still maintains its rank as that of the foremost work in this department of literature. The task of abridging this great body of biblical learning so as to adapt it to the present wants of Sunday-school Teachers could not have been entrusted to more faithful and competent hands than the Messrs. Peloubet, whose services on the international lessons have made their name a household word in this country.

The main body of the work has not been changed, the abridgments being mostly of such matter, as is not specially helpful to teachers. The proper names in the *New Revision*, which differ from those in the authorized version have been added and the significance of proper names has been inserted from the best authorities. So also the latest topographical researches have been embodied. A few subjects have been rearranged so as to make them clearer and sometimes fuller with the addition of valuable information. Important changes are marked "Ed" and their importance and judiciousness are easily recognized. The abounding illustrations, some of which are truly excellent, add much to the value of the work. The print is bright, the paper substantial and the binding quite unique and beautiful. No teacher can afford to do without an aid of this character and no Christian household ought to be without one.

From Greenland's Icy Mountains. By Reginald Heber. 20 Illustrations by Frederick B. Schell.

There is no better evidence of the earnestness and refinement of the Christian sentiment of our land than the popularity of these illustrated editions of the most fervid spiritual hymns. Different publishers vie with each other in supplying the demand for this elegant species of literature, and since the engravers art joined to Christian song adds very effectually to its capacity for edification, the demand for these holiday gems is likely to grow from year to year.

The popular missionary hymn of Bishop Heber set to elegant illustration. VOL. XV. NO. 1.

tions kindles the missionary flame with almost greater power than when sung by the human voice. The "icy mountains," "the palmy plain" with its Arab tent and camels, the "ancient river" bordered with hoary monuments, the "lavish kindness" of God displayed in a peaceful cottage, luxuriant verdure, and teeming harvests, "Messiah's name" under an engraving after Guido's "Jesus with the crown of thorns," the "Souls lighted" in the Christian sanctuary and "the heathen in his blindness" prostrate before idols, all show the artist to have had a warm and true appreciation of the spirit of this glorious hymn. Would that our parlor tables were loaded with such aids to culture and devotion.

G. P. PUTNAM'S SONS, NEW YORK AND LONDON.

For sale by J. B. Lippincott and Co., Philadelphia.

History of Gustavus Adolphus. By John L. Stevens, LL. D., recently United States Minister at Stockholm. pp. 427. 1884.

We heartily welcome this solid octavo on the devoted hero of Protestantism. The timeliness of the work commends it especially to those who have but recently studied the literature called forth by the Quarto-centennial of Luther. The brave champion of justification by faith had always firmly repudiated the use of the sword in defense of pure doctrine, yet in the course of a century Germany was doomed to a baptism of blood to save the cause of the reformation. What Luther had achieved in the university and with his pen Gustavus maintained on the field of battle and sealed with his heart's blood. English readers have known too little of this great Christian warrior, whose career of conquest entitles him to be ranked with Alexander, Cæsar and Napoleon, while in personal character he was incomparably their superior, and in saving Europe from anarchy, from the Hapsburgers and the Jesuits he achieved results which were possibly as far-reaching and beneficial to mankind as the fruits of any other conflict of ancient or modern times.

Residing at Stockholm as United States Minister, Dr. Stevens possessed extraordinary facilities for gathering material at first hand and the volume indicates painstaking energy, sober discrimination, the spirit of fairness and a sincere aim at historic truth. He shows a just appreciation of the moral qualities and lofty purposes which characterized this military genius, and while not divesting him of personal ambition nor ignoring considerations of policy, he raises no question as to the sincerity of his religious motives and does not impugn the supreme concern that moved him to come to the rescue of his oppressed and helpless fellow-Protestants.

Brief sketches are given of earlier Swedish history, of the causes and beginning of the Thirty Year's War and of some of the chief men with whom the career of Gustavus was identified. This biography of the most famous personage in that conflict, forms an important supplement to Gindeleys excellent history of the Thirty Years War," recently published by PUTNAMs and noticed in the October issue of this QUARTERLY. The three volumes ought to go together and they deserve a place in the library of every student.

AMERICAN TRACT SOCIETY, NEW YORK.

Beasts and Birds of Prey. Four Quarto Volumes. pp. 256.

A very handsome little series devoted to interesting descriptions of the birds and beasts of America, Europe, Asia and Africa. They abound in elegant and striking illustrations, contain graphic accounts of the nature habits and haunts of these animals, narrate some thrilling adventures and frequently utilize the allusions of Scripture to these creatures in connection with religious truth. Older as well as younger people will read these pages with delight and profit. The bright illuminated cover makes a rich picture of a menagerie. The whole set put up in a very substantial form, costs but \$1.

LEE & SHEPARD, BOSTON.

CHARLES T. DILLINGHAM, NEW YORK.

Home Sweet Home by John Howard Payne. With Designs by Miss L. B. Humphrey engraved by Andrew.

From Greenland's Icy Mountains. By Bishop Heber with Illustrations from designs by Thomas Guilfoye and Edmund H. Garret.

The Mountain Anthem. The Beatitudes in Rhythmic Echoes by William C. Richards, author of "The Lord is my Shepherd"—the twenty-third Psalm in Song and Sonnet. Illustrated by Miss L. B. Humphrey.

Whether it is the business enterprise of the publishers or their generous desire to gratify the Christian sentiment and refined taste of their patrons, which prompts the publication of this exquisite "Golden Floral" series, they certainly deserve the gratitude of the cultured public. The splendid, satin-fringed, illuminated covers, with the richest floral designs, are but an index of the sumptuous yet delicate feast which they enclose.

Beside the elegant drawings which illustrate the familiar stanzas of "Home Sweet Home," the reader will be interested in finding the lines as originally written by Mr. Payne, as well as the verses added by him to the sheet-music for his relative, Mrs. Bates. A brief sketch of the history of this immortal song is also given.

Bishop Heber's glorious missionary hymn offers peculiarly happy conceptions for the artist's designs. "Icy mountains" reflecting their cold splendor, "sunny fountains" and "ancient rivers" mirroring the Pagan temples and ancient palaces on their banks, heathen women, who are bedizened with silk and gold, bound in "errors chain," the "sea of glory" "from pole to pole," each drawn before the eye with the finest skill of the artist, kindle in the heart a mission flame with a force almost equal to the chorus of many voices chanting this most popular missionary hymn.

"The Mountain Anthem," which consists of Mr. Richard's very creditable rendering of the Beatitudes in rhythmic echoes, illustrated with striking designs of the meek, the spiritually hungry, the merciful, the pure in heart, and the martyr for righteousness whose prison proves a palace with Jesus, is a cluster of jewels, an admirable commentary in art of "the sermon on the mount."

A. C. ARMSTRONG & CO., NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

Manual of Preaching. Lectures on Homiletics. By Franklin W. Fisk, Professor of Sacred Rhetoric in Chicago Theological Seminary. 1884. pp. 337.

We welcome another volume on Homiletics, especially one with the merit Prof. Fisk has put into this. It comes out of his work of twenty-five years in connection with the Chicago Seminary, and is meant for the use of theological students and young ministers. The compact form into which the discussion of homiletical principles is here condensed, is a result of the author's experience, as a professor, that the best success in teaching these principles is through practical exercises. "From year to year, the lectures in this department have been abbreviated, and the practical exercises increased." Under this principle the most advanced ministers still find themselves learners in this high art—not in forgetfulness of the scientific part of the subject, but in concurrent and deeper study of homiletical laws illuminated by the teaching of their own experience in sermonizing.

Prof. Fisk's method begins in an analytic view of the qualities and parts of a sermon, and after a discussion of the points thus brought out, proceeds to show how they are to be brought together in the unity of a good sermon. The sermon is conceived of with direct reference to the preacher's great function, to set forth the truths of the gospel so as to lead man to faith and salvation. Hence the author spends but little time or attention on collateral topics of logic and rhetoric—assuming, probably, that theological students have been already trained, as they should, in these studies—but goes right forward with the application and use of accepted logical and rhetorical principles in handling God's word and producing clear, strong, and effective sermons. And the principles and rules presented, it seems to us, are, taken together, eminently sound and practical. The adoption of the ideas of a sermon here given, and of the homiletical method set forth, would work a great improvement in the preaching of the American pulpit, displacing the cold essay and the ill-digested harangue as well as the wishy-washy sensationalism so often heard. The volume deserves to be made a textbook for instruction in Homiletics.

G. W. FREDERICK, 117 N. 6TH ST. PHILADELPHIA.

Tributes to the Memory of Martin Luther. Compiled and Edited by Rev. P. C. Croll, A. M. pp. 317.

This book is an outgrowth of the quarto-centennial celebration of Luther's birth. It was a happy thought of Rev. C. to collect these tributes to the great Reformer, and he has done it with careful discrimination. Out of the great mass of material which he industriously gathered he has culled and classified what we find in this attractive volume, and a credit it is to his taste and judgment.

The whole collection is put into three groups: (1) Tributes by men of

note from the days of Luther to the present; (2) Editorial tributes during the memorial year (1883); (3) Tributes by eminent divines (all American except Spurgeon) and other speakers on the 400th anniversary (Nov. 10th, 1883) of Luther's birth.

Whatever task there was in preparing this work consisted not in getting material enough but in selecting from the large mass accumulated. It makes a volume not only pleasing to the eye but delightful in contents to every admirer of the great Christian hero, and especially to those professing the Lutheran faith. During the memorial festivities the swelling crowds not only did not grow tired of the story of the man and his work, but the more they heard the more they wanted to hear. This ought to be an indication of a large demand for these 'tributes,' and we hope they will find it.

PHILLIPS & HUNT, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

The New Testament of our Lord and Saviour, Jesus Christ. The Text in the Authorized Translation: with a Commentary and Critical notes by Adam Clarke, LL. D., F. S. A., etc. A New Edition Condensed, and Supplemented from the best modern Authorities, by Daniel Curry, LL. D. Vol. I—The Gospels and Acts. Vol. II—The Epistles and Revelation. pp. 541, 638.

During the greater part of the last half century Clarke's Commentary was considered almost a *sine qua non* in every clergyman's library. The final revision by the author was made in 1832 and, for the three decades immediately following, its circulation was exceptionally great. This was fully justified by its unquestioned merits. Even during the last twenty years it has been in rather large demand, notwithstanding the publication of other commentaries containing the results of more recent biblical criticism, made in the better light of later years. Its hold on the student of the Scriptures has, indeed, been remarkable, testifying to its excellences and justifying its revision and publication in its present form.

The commentary has been greatly condensed by Dr. Curry, but with rare discrimination and entirely in harmony with the spirit of the original work. But, as mere condensation would not have been sufficient, in view of the progress made in biblical learning, the condensed work has been supplemented by the views of the best later writers, thus bringing it abreast with the works of biblical scholars of to-day. An examination shows that the editor has both condensed and supplemented with great care and excellent judgment, and the commentary, as it now appears, will prove a most convenient help in studying the Scriptures. The prefaces and introductions to the several gospels and epistles are brief but scholarly, and would do credit to works much more pretentious.

My Missionary Apprenticeship. By Rev. J. M. Thoburn, D. D. pp. 386. 1884.

As a source of information on missionary work in the foreign fields—its importance, difficulties, discouragements, failures, methods, encouragements, successes, etc.—there is nothing better than the story of a missionary's own work and experiences such as the one here of Dr. Thoburn. His life in India extends over a period of twenty-five years, and the account he gives of it is not only full of interest but full also of useful lessons to the Christian reader, which will give him a clearer apprehension of the nature of the work and lead to more intelligent and successful methods in accomplishing it.

He is perfectly frank in speaking of the mistakes he made during his first years in India, which may serve as waymarks of caution to future laborers in the same field; and he is free, too, in speaking of the comparative comfort of the missionary's life, indicating that there is much sympathy wasted so far as his personal comfort is concerned. Apart from his separation from friends and native land, his sacrifices and trials come from other sources than of mode of living or conveniences in domestic life.

Much light is thrown on the wide-reaching influences of mission schools and of woman's work among the women of India. All divisions of the Church are becoming more and more awake to both these features of foreign mission work, and they will find in Dr. Thoburn's experience an impulse to quicken and a light to guide them.

We are sorry to see that he is disposed to disregard the rule of "non-interference." Much harm is done and a most unfavorable impression is made on the heathen mind by the workers of different denominations entering one another's territory. The field is wide enough for all. The work will only be retarded by any display of partisan effort. What but disastrous must be the effect on the heathen mind of this clashing of interests among denominations ostensibly engaged in the same good cause?

Our Missionary Heroes and Heroines; or Heroic Deeds done in Methodist Missionary Fields. By Daniel Wise, D. D., author of "Heroic Methodists," "Sketches and Anecdotes of American Methodists, etc." pp. 291. 1884.

If any one is indifferent to mission work or his missionary spirit is dull, let him read this book. It will surely quicken his interest, and likely lead him to activity in the cause. He will see what others have done and suffered for the spread of the "glorious gospel," and will be spurred up to doing and perhaps suffering something himself for it. William Carey was not a Methodist, but he is very properly introduced among the earliest missionaries from America, and with the same propriety is the origin of the American Board given. The Methodist Church has been very active in missionary work and has had its heroes and heroines all over the globe. This book gives a good view of its field of operations. We are pleased to notice among its heroines Miss Carrie L. McMillan, of Gettysburg, who

went out from this community seven or eight years ago. Much, however, as we admire the efforts of the Methodists in mission work, we cannot appreciate the zeal that leads them to send their men among Christians of the Lutheran faith, whether in our own country or abroad. Of the Germans in Cincinnati we are told, "Those of them who belonged to the Lutheran Church, were mere formalists, who regarded spiritual religion as fanaticism." Very questionable statement, Dr. Wise, unless you have a peculiar definition for "spiritual religion." Converting the heathen is better than proselyting the Lutherans.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

Where is Heaven? By Hedwig Prohl. Translated from the German by M. P. Butcher. pp. 230. 1884.

A pure, healthy story, well sustaining the reputation already gained by the "Fatherland Series." The question, "Where is Heaven?" does not apply to the abode of the blessed hereafter, but is answered by showing how grace and benevolence in the heart and a life unselfishly devoted to making others happy may make a heaven here on earth. As a mere story it has intense interest which is well sustained throughout, and for its useful lessons it can well be recommended for the Sunday-school library. Children will find it profitable; so will men and women of mature years.

The Red Mantle. From the German of Louisa Pichler. By K. E. Heyser. pp. 124.

Another addition to the "Fatherland Series." It is a story based upon an incident of the Thirty Years' War in Germany—an incident that occurred some years after the death of Gustavus Adolphus. The boy of the story, nine years old, was named Gustavus after the Christian hero. The story itself is thrilling and pathetic, and teaches the lesson of implicit trust in God as one who doeth all things well.

S. C. GRIGGS & CO., CHICAGO, ILL.

Wonders and Curiosities of the Railway; or stories of the Locomotive in Every Land. By William Sloane Kennedy, author of "John Greenleaf Whittier: His Life, Genius, and Writings," etc. pp. 254. 1884.

Here we have the rise, growth, and progress of the Railway, full of curious and interesting facts so skillfully interwoven that it makes one of the most fascinating volumes we have read for some time. The information is valuable, and hitherto much of it has been inaccessible to the general reader. It starts with the early struggles of Stephenson and his associates, and treats of the progress of the Railway to its present and influential position in the commerce and civilization of the age. It describes the electric locomotives of Edison and Daft, the mountain railways of the Alps, the submarine, atmospheric, elevated, vertical, and cable railways, from India to the Andes and the Golden Gate. It contains a sketch also of the railway postal service and railway telegraphy, and abounds with ludicrous

sketches of travel in all lands, and with exciting descriptions of railway accidents, train robberies, etc. All classes of readers will find the book one of absorbing interest.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA.

The Old Theology Re-Stated in Sermons. By Henry H. Tucker. pp. 452.

If any one should take up this book with the expectation of finding it a work on Systematic Theology, or a systematic work on Theology, he would be disappointed. He, however, would need but read the half-page preface to discover his mistake. The author does not claim that it is a "book of divinity" but simply a series of sermons containing "most of his theological views." He calls it "The Old Theology" because it is more in accord with the "sounder doctrines of centuries ago" than with the many new views that have crept in during these latter days. He seeks "the old paths wherein our fathers walked."

The reader, however, must not expect, in view of this, to find here the lamentations of a croaker or the dry-as-dust discussions of a non-progressive. On the contrary, these pages are full of fresh and vigorous elucidation of the Scriptures, so far as the subjects treated are concerned, and everywhere betray a sincerity and earnestness of conviction truly refreshing. We may not accept his Calvinism or his views on the mode of Baptism, but this will not keep us from responding, in full sympathy, to most of what he says. He holds tenaciously to the old landmarks of the theological system of which he is a representative, but presents his thoughts with the freshness and vigor of to-day.

Brief Notes on the New Testament. The Gospels by Geo. W. Clark, D. D.;

The Acts, Epistles, and Revelation by J. M. Pendleton, D. D. pp. 748.

Here in one volume we have the whole of the New Testament with notes and reflections. The "notes" are comparatively full and succinctly given, and the "reflections" at the close of each chapter are pointed, suggestive, and eminently practical. Baptism by immersion is inculcated, of course. It is a commentary intended specially for Sunday-school teachers, Bible classes, and the family, and is well adapted for them.

JAMES R. OSGOOD & CO., BOSTON.

A History of Presidential Elections. By Edward Stanwood. pp. 407.

After a brief but satisfactory explanation of the Electoral System, Mr. Stanwood gives the history of the presidential elections from Washington down to Garfield. The appendix gives the nominating conventions of 1884. He gathered his materials from a great variety of sources, chief among them, Niles's "Register," the political almanacs, Greely's "Political Text Book," McPherson's "Political Hand Book" (published biennially), and the newspapers. He has been careful, however, in verifying facts and correcting the text of documents, particularly of party platforms.

We are impressed with the author's painstaking care and his success in

laying aside his partisan bias. In giving the salient features of a presidential administration and the issues brought to the surface at the beginning of a campaign for a successor, he is thoroughly fair, ceasing to be a partisan in becoming an historian. He has thus furnished a work of great value, containing not only a history of our presidential elections but embracing incidentally the chief points of our political history from the adoption of the constitution down to the present year.

ROBERT CARTER & BROTHERS, NEW YORK.

Life in the Eagle's Nest. A tale of Afghanistan, and *Mahala the Jewish Slave.* By A. L. O. E., author of "The Claremont Tales," "Giant Killer," etc. pp. 330. 1884.

We give a hearty welcome to another volume from this popular authoress. For a combination of graphic style, pathetic coloring and spiritual fervor she has in our judgment no superior. Her writings show that a pious book is not necessarily a dull one. Nor has her present occupation in zenana work among the Hindoos in any way impaired the brightness of her literary power. One of the stories follows into Afghanistan the brave young son of a deceased missionary; the scene of the other is laid in Palestine and like the former gives glimpses of the trials endured by heathen converts. Bound together they form a neat little volume, which in a family of children or in a Sunday-school is worth its weight in gold. That the profits derived from the sale of her publications are devoted to the support of A. L. O. E.'s school for Mohammedan and heathen boys in Batala will be to Christians an additional though a superfluous incentive for purchasing whatever she writes.

John De Wycliffe the First of the Reformers, and what he did for England. By Emily S. Holt, author of "Mistress Margery," "Sister Rose," etc. pp. 217.

Just as the Evangelical Churches have completed their grand celebration of the birth of the Great Reformer they are called upon to commemorate the death of his most distinguished predecessor. On the last day of this present year five centuries will have elapsed since the brave English reformer before the Reformation breathed his last. Miss Holt presents in very readable style a brief review of the principal incidents of his public career. We should have been glad to have more of Wycliffe and less of political history, but as the authoress truly remarks "his reformation as has always been the case in this country, was political first and religious afterwards."

We have never known a successful attempt to compare other reformers with Luther. Miss Holt's effort in instituting such a comparison between Wycliffe and Luther must strike intelligent readers as a superlative botch. Such statements as "there is a sense in which Wycliffe was the greater reformer of the two;" "he made fewer blunders;" "he did not give hasty

slashes to gordian knots and then find that he had made a mistake and that the knot could not be tied again," indicate, to put it mildly, a singular lack of critical acumen or an amazing want of historical veracity. That the authoress is destitute of the latter is confirmed by her declaration that up to the seventh General Council, held at Nice in 787, it had never occurred to any Christian to doubt that when Christ said "This is my body" he meant nothing but "This represents my body." Had she said that up to the appearance of Zwingli it never occurred to any Christian teacher to maintain such a mere symbolical interpretation of these words, she would have been very much nearer telling the truth.

A Red Wallflower. By the author of "The Wide, Wide World." pp. 650. 1884.

Few books are more widely read than Miss Warner's and it is a gratifying index of popular taste that such is the case. Her stories are not only warm with pathos, bright with descriptions of real life, but deeply religious. The present tale, it is claimed, like its predecessors, is in its whole chain of facts a true story. The scene is laid in New England in the early part of the present century and its characters are mostly members of English families who had recently emigrated and who still continued in close intercourse with their friends in the mother country. The picture drawn of a family that adhered devotedly to the forms of the Church and presumed upon the possession thereby of a saving religion, while they were personally examples of a detestable disposition and of the grossest worldliness and heartily despised an earnest godliness, reads like a terrific caricature of a well-known type of Churchliness, and it is worthy of Dickens, but as truth is even stranger than fiction we believe the author's statement that this is no invention of hers but part of the essential truth of the story. The elegant binding and large, bright letterpress are as pleasing to the eye as the contents are entertaining to the mind.

Bible Promises. Sermons to Children. By Rev. Richard Newton, D. D., author of "Jewel Case," "Wonder Case," etc. pp. 348. 1884.

A helpful, interesting, good book. With a full appreciation of what children specially need, Dr. Newton here exhibits a remarkable facility in presenting the truth in the most simple, yet attractive and telling style. His illustrative stories are to the point and effective. Children will read the book with interest and find it most profitable.

The Shoes of Peace. By Anna B. Warren, author of "The Melody of the Twenty-third Psalm." pp. 136.

A little book tastefully gotten up by the printer and binder, and bristling with good points and skillful home-thrusts at the negligent and complaining Christian. It takes its title from Eph. 6: 15, "Your feet shod with the preparation of the gospel of peace," and chides the careless for drifting away from such preparation. We have less religious services

than our fathers had, and yet we want to make even those we do have shorter. Family prayers are crowded out by pressure of business or social diversions. Thus it goes on reminding us that we slight too many duties, that we must be careful to follow the great exemplar in all things, that present duties call the loudest, that we are in this world for work, that each has his own special sphere though in many cases a very humble one, and that we must endure to the end. It is full of good counsel supported by many passages of scripture, aptly chosen and pointedly applied.

Ministering Children. A Tale, by Maria Louisa Charlesworth, Author of "England's Yeoman," "Oliver of the Mill," and "Dorothy Cope." pp. 279.

A Sequel to Ministering Children. By Maria Louisa Charlesworth, Author, &c. Complete in one Volume. pp. 270.

Of the first of these books, with its exquisite story, full of rich interest and instruction, one hundred and seventy-nine thousand copies have been sold in England. It is familiar, too, in another form, to American readers. It is intended and suited to develop in the young the kind, unselfish and generous side of their nature, and lead to the blessedness of Christian giving.

The "Sequel," though an independent story and complete in itself, is written in the same spirit and with the same fine quality. They are bright, attractive volumes, and will charm and profit the children.

Shadows; Scenes and Incidents in the Life of An Old Arm Chair. By Mrs. O. F. Walton, Author of "Christie's Old Organ," "A Peep behind the Scenes," etc. pp. 362. 1884.

In this neat volume we listen to the story which an old arm chair tells of what it has seen and heard in its strange experiences—an arm chair *very* old, passed through many families, covered and covered again, used by old and young, now become infirm and shaky. The experiences of human life that gather around such an old chair, must necessarily present a series of events, whose complexity and diversity, hope and fear, joys and sorrows and outcome furnish points of deep interest and impressive instruction. Mrs. Walton shows that she knows how to weave the story together, and throw its light and shadows and instruction on the mind.

PORTER & COATES, PHILADELPHIA.

Elements of Meteorology. For Schools and Households. By Pliny Earle Chase, LL. D., Professor of Philosophy in Haverford College, Vice President of the American Philosophical Society, etc. Two Volumes. pp. 128, 256.

Professor Chase has long since gained an enviable reputation for skill in preparing text-books by the work he has done in the Latin classics. He and Professor Stuart have put classical students under a great debt of

gratitude by preparing the "Chase and Stuart Series," much of the labor being done directly by themselves, and the rest under their supervision. The books before us, although belonging to quite a different sphere, sustain Professor Chase's reputation, and will prove excellent text-books for beginners in the study of meteorology. The volumes are distinguished as Part I. and Part II. The first consists of "Practical Instructions," and the second, of "Principles and Scholia."

The subject of meteorology is considered so mysterious and as having reached such meagre scientific accuracy, that it is deemed scarcely worth while for any but specialists to give it any study. But we feel confident that a child of a dozen years, given to observation and assisted by the suggestions and principles laid down in these books, will attain a high degree of accuracy in weather forecasts. It would be well to have them introduced into our schools and used in the way suggested by the author.

HOUGHTON, MIFFLIN & CO., BOSTON.

For sale by J. B. Lippincott & Co., Philadelphia.

Some Heretics of Yesterday. By S. E. Herrick, D. D., Minister of Mt. Vernon Church, Boston. pp. 320. 1885.

Under this title the author has given in a fresh and intensely entertaining form sketches of Tauler, Wicklif, Hus, Savanorola, Latimer, Cranmer, Melanchthon, Knox, Calvin, Coligny, Brewster and Wesley. Originally prepared as a course of Sunday Evening Lectures to his congregation, the author yielded at the close of the series to the strenuous entreaty of his people to have them published. The omission of Luther's name is doubtless due to the fact that it was the Luther Celebrations of last Autumn that gave the impetus to the study of the life and labors of other reformers. This volume may accordingly be regarded as a supplement to the Luther Literature called forth by that occasion. It is more than intimated, too, especially in the comparisons instituted between Melanchthon and Luther, that the latter falls somewhat below the author's standard of a good heretic.

This peculiar title given to those renowned reformers is the key on which the whole volume is pitched. These heroic men who headed "the great revolt against traditionalism and authority" are evidently to be viewed as the forerunners of those doughty reformers who to day repudiate the creeds of the Church and assail vital doctrines of Christianity. With this object before him the author's judgment shows no little bias and his representation of the views and doctrines of these "Heretics" is very faulty. Such of their teachings are seized upon and set forth as will serve for water on the Liberal mill, whereas if all their teachings were brought forth they would make such a current as would wash away the whole Liberal mill, foundation and all.

Thus Melanchthon's great concessions to the Romanists on the one side and to the Calvinists on the other are made to do full duty, while his en-

ture doctrinal accord with Luther is so far from being clearly presented as to be distorted into a summary formulating of three points in which the difference between the two, it is alleged, may be seen.

1. Melancthon thought that the ancient form of ecclesiastical government might be retained on condition of not annulling the authority of Scripture.

2. Melancthon thought that Luther carried his doctrine of justification by faith to the extent of nullifying the importance and obligation of good work.^s

3. Melancthon differed in respect to the Sacrament, thinking that Luther's doctrine of Consubstantiation differed nothing from the Romish idea of a corporeal presence.

It is of course not necessary to demonstrate to our readers the falsity of these astounding statements, but it is to be greatly lamented that such gross historical errors should be spread abroad in a work whose literary merits ensure for it a wide circulation.

The Viking Bodleys. An Excursion into Norway and Denmark. By Horace E. Scudder, Author of the Bodley Books. With Illustrations. pp. 190. 1885.

We are glad to follow the Bodleys through one more journey and are sorry that this is the last one. This time they set sail from Hull and passing over the North Sea to Christiania they fancy themselves on a visit to the scene of their Viking ancestors. For, while the Bodleys are of Puritan stock, did not the Norsemen invade and conquer England and establish permanent settlements especially along the eastern sea-coast whence the Pilgrim Fathers first set sail for this country? Their journey takes them to the farthest accessible point in the North, where they enjoy the vision of the Midnight Sun.

Many quaint scenes strike the eyes of these tourists, famous haunts are visited, which call up interesting historical events and bring to mind famous characters such as Ole Bull, Andersen and Thorwaldsen. Denmark is taken in on their return and all enjoy their rambles through Copenhagen. The volume abounds in beautiful and striking illustrations and is a charming sample of book-making. For a combination of instruction and pleasure there are few better books than the Bodley Series. There are now eight of them and while each is independent of the others, the possession of the entire series would be a treasure indeed to any bright boy or girl.

The Algonquin Legends of New England, or Myths and Folklore of the Micmac, Passamquoddy, and Penobscot Tribes. By Charles G. Leland. pp. 379. 1884.

The Aborigines, too, have their folklore, their fables and fairy tales. Mr. Leland who has quite a knack for studies of this character has uncovered a vast store-house of quaint tales and traditions among the survivors of

the great Algonquin race, especially the Passamquoddies, the Penobscot, and the Micmacs of Maine and New Brunswick. The material was gathered directly from Indian narrators, some by a few friends, but the greater part by the author himself who can give the name of the aboriginal authority for every tale except one. The whole conception and coloring of these myths are therefore exclusively Indian and there is no doubt of their great antiquity. The old people, whom Mr. Leland visited, declared that they had heard from their progenitors that all these stories were once sung; that they themselves remembered when many of them were poems. This has been fully proved by the discovery of manifest traces of poetry in many, and finally by finding a long Micmac tale which had been sung by an Indian.

Most interesting material is thus furnished to the students of Ethnology and comparative religion. The author refrains, as a rule, from speculations and comments, though in a few instances he starts questions, the answers to which are almost unmistakably supplied by the character of the legends related. There is, he thinks, an undeniable affinity between the myths and legends of these North Eastern Indians and those of the Eskimo, while those of the Eskimo are claimed to be identical with those of the Finns, Laplanders, and Samoyedes. Glooskap, "who is by far the grandest and most Aryan-like character ever evolved from a savage mind," has much in common with the famous Norse deities, Thor and Woden. There seems to be a bond, made visible by the quaint mythology of the Algonquins, between our North Eastern Indians, the mediæval Norsemen, and the original Indo-German stock of Northern Asia.

Ralph Waldo Emerson. By Oliver Wendell Holmes. *American Men of Letters.* pp. 441. 1885.

Such a theme! By such an author! When did literature furnish a better example of the fitness of things! Surely Mr. Emerson is to be congratulated on having Mr. Holmes for his biographer. The writer is indeed forgotten in the engrossing interest with which he fascinates you to his subject, but in a calm retrospect of the faithful and charming portrait he has drawn, the critic can but exclaim, well done. It is something also, indeed, to have such a subject for a biography, a name which represents the most original mind this country has produced and which deserves a lofty eminence among the sweetest, purest and most refined characters that have adorned humanity.

In this age of evolutionary thinking one inevitably inquires whence came such a spirit? Out of what genial spheres and atmospheres was this rare nature evolved? What was the intellectual and moral parentage, and what the educational environments, that produced this saintly sage?

Any one familiar with the history of our most distinguished scholars and statesmen might venture a guess. A clerical lineage, a Christian home is almost sure to be found, in this country, the taproot of a great

and noble mind. That the divine source and moulding force of that which gave them their being and their distinction, should sometimes be denied by these favorites of providence, is only another indication of the inborn perversity of human hearts, the readiness to forget the rock whence they were hewn. The biographer recognizes this all-potent factor in the development of Mr. Emerson. Looking back at the striking record of the family made historic by his birth, he says: "It was remarkable for the long succession of clergymen in its genealogy, and for the large number of college graduates it counted on its rolls." After tracing Emerson's descent through some six generations of preachers he adds, "If the ideas of parents survive as impressions or tendencies in their descendants, no man had a better right to an inheritance of theological instincts than this representative of a long line of ministers." And again, "So far as hereditary and family influences can account for the character and intellect of Ralph Waldo Emerson, we could hardly ask for a better inborn inheritance, or better counsels and examples." Ah! Mr. Holmes, "You are building better than you know."

Theologians will find very much throughout this work of especial interest to them. Mr. Emerson began his public career as a minister, having pursued his divinity studies mostly under the direction of Dr. Channing. Having been excused from examination in view of trouble with his eyes he said afterward respecting his instructors: "If they had examined me they probably would not have let me preach at all." He was first settled as the colleague of the Rev. Henry Ware, in Boston, very soon succeeding him as sole pastor. After six years of service he resigned his pastoral charge in view of his conscientious scruples against administering the ordinance of the Lord's Supper. His discourse on this question is the only sermon from him that ever appeared in print, a sermon that "heralded a movement in New England theology which has never stopped from that day to this." He argues that it was not intended to be a permanent institution, that Paul's statement in Corinthians "ought not to alter our opinion derived from the Evangelists," and that if even the primitive Church "believed the institution to be permanent, their belief does not settle the question for us." It confused the idea of God by transferring the worship of Him to Christ. In the least petition to God "the soul stands alone with God, and Jesus is no more present to your mind than your brother or child." How complete was his abnegation of Christianity and how cheerless his philosophy, may be seen from a letter on the death of "a sweet and wonderful boy" of five years and three months: "I dare not fathom the Invisible and Untold to inquire what relations to my departed ones I yet sustain."

The Transcendentalists of whom Emerson was a conspicuous leader cut a rather sorry figure. Whether they could have fared any better from some other biographer may be questioned, since it is Emerson's own portrait of them that brings out their whimsical and extravagant ideas and shows

what a set of lazy "cranks" they were. "They are not good citizens, not good members of society: Unwillingly they bear their part of the public and private burdens; they do not willingly share in the public charities, in the public religious rites, in the enterprise of education, of missions, foreign and domestic, in the abolition of the slave-trade or in the temperance society. They do not even like to vote." Dr. Holmes comments but briefly on their ridiculous pretensions "as if they had taken out a patent for some knowing machine which was to give them a monopoly of its products." "The chimney-corner is the arena for this class of philosophers, and the pipe and mug furnish their all-sufficient panoply." Luscious extracts from Mr. Emerson's best writings abound throughout this volume, exciting the keenest appetite for that mental feast which only these writings themselves can satisfy. For cultured and conservative minds we know of nothing in the range of literature that is more stimulating. A genius who confesses that he is only an experimenter, who avowedly unsettles all things, to whom no facts are either sacred or profane, who confesses himself an endless seeker, with no Past at his back, can indeed not be trusted as a guide, and woe to the weakling who allows him to be his master, but one feels in critically studying Emerson, that he possessed something like a divine calling to supply impulses to more sluggish minds.

The Continuity of Christian Thought. A story of Modern Theology in the Light of its History. By Alexander V. G. Allen, Professor in the Episcopal Theological School in Cambridge. 1884. pp. 438. Price \$2.

This book was written as a course of lectures in Philadelphia on the John Bohlen foundation in 1883. This foundation, in its aims and terms, is modeled after the English Bampton Lectureship, and the lecturer is appointed annually by designated officials in the Episcopal Church in Philadelphia.

The object of the lecturer was to present the outlines of the early Christian theology as formulated by thinkers in whose minds the divine *immanence* was the underlying and determining thought. The conception of the relation of God to the world, and especially to humanity, found in the general Hellenic culture and life, the early Greek theologians carried over into their Christian thinking, "holding it to be a divine gift to the Greek people—a divinely ordered course of preparation for the 'fullness of time.'" Prof. Allen's plan has been to emphasize this theology of the divine immanence as the true Christian theology, characterized by "a genuine catholicity, spiritual depth and freedom, a marked rationality, and a lofty ethical tone," and to trace its course through its obscurity by the Augustinian and Latin theology based on the transcendence of Deity, until its emergence again and increasing ascendancy in modern religious thought. Beginning, therefore, with the Greek theology, taken as the true type of religious thought, he makes six divisions of the historical development,

passing on through the Latin theology, the theology of the Middle Ages, the theology of the Age of the Reformation, the conflict of the traditional theology with Rationalism, to the Renaissance of theology in the nineteenth century. He has handled the affluent material which this course offered to his hand with a vigorous analytic and constructive power, presenting a volume of much interest and full of suggestive thought.

While rightly emphasizing, however, the great truth of the divine immanence, into which Christian theology is framed, Prof. Allen pushes this idea to an extreme that becomes almost oblivious of the equal truth of the divine transcendence, and turns this 'indwelling Deity' in the race into a human "consciousness" which is to be taken as the supreme ethical and religious authority for men. It is, indeed, difficult sometimes to discriminate the author's conception from the pantheistic Hegelian idea of an essential unity of the divine and the human and a *continuous* incarnation of God in the race as a whole. Under this view revelation becomes simply a natural process everywhere and always going on, appearing in heathen religions as well as in the Christian. Inspiration becomes only a high and pure spiritual insight dependent on no special divine aid. He gives full emphasis to Justin Martyr's "idea of the spiritual essential Christ," "the Word of whom every race of men are partakers," "the divine reason universally diffused." He seems to adopt throughout, as the standard of correct thought, the Alexandrian Clement's asserted identification of "the highest products of reason" and the fruit of divine revelation: "He makes no distinction between natural and revealed religion, between what man discovers and what God reveals. All that is true and well said in Greek philosophy was as truly given by divine revelation as was the moral truth proclaimed by Jewish legislators and prophets." The weight Prof. Allen insists on giving not only to "the Christian consciousness," but to the common consciousness of the non-Christian part of mankind, in his doctrine of immanent Deity, as authority and criterion for religious truth, is not only untrue to the Protestant principle of the Bible as the rule of faith, but full of danger to theological thought. The effect of it, whenever adopted becomes apparent in loosening the hold on the supernatural verities of Christianity and reducing it to a system little above a simple humanism.

This standpoint of semi-rationalism, with its undue assertion of the human element in deciding the contents of articles of Christian faith, has seriously impaired the trustworthiness of the views of this volume. Though it correctly exalts some of the features of the Greek theology over against some phases of the Augustinian and Latin theology, it sacrifices more of scripture teaching than it gains—and teaching, too, quite as fundamental as that of the divine immanence. Some phases of the Latin theology are, indeed, justly condemned with great severity, and its mistaken guiding in many things clearly shown, but when the author comes to the Reforma-

tion, his extreme position prevents him from a fair estimate of the development of Protestantism.

The value of Prof. Allen's work, marked all through by signs of large reading and fine culture, is in its suggestiveness as a "study"—bringing together, under the special view afforded by his standpoint, the leading tendencies which have appeared in the history of the Church. It is to be regretted that the value is diminished by the extreme theological tendencies which show themselves all through it.

The Destiny of Man Viewed in the Light of His Origin. By John Fiske. 1884. pp. 121.

In this small volume, every page of which is marked by fine intellectuality and culture, Prof. Fiske becomes the prophet of Darwinian humanity. From the action of the processes that have created man, and are lifting him up on the progress of history, he forecasts the characteristics of his ultimate future on the earth, and the probability of a future life.

Prof. Fiske exhibits the production and perfection of man as the final aim of the world's evolution—an evolution not by accident or purposeless, but divinely directed to this result. He rejects an atheistic evolution in terms of intense repudiation. With the skillful manipulation for which Darwinian scientists are noted, he shows that from the dawn and control of the physical element in the race it became impossible that any creature zoologically distinct from Man and superior to him should ever at any future time exist upon the earth. "Not the production of any higher creature, but the perfecting of Humanity, is to be the glorious consummation of Nature's long and tedious work." The growing predominance of the physical life, the overthrow of the law of survival through physical strength by the developments of altruistic sentiment and morality, is to result in throwing off the brute-inheritance: "Man is slowly passing from a primitive social state in which he was little better than a brute, toward an ultimate social state in which his character shall have become so transformed that nothing of the brute can be detected in it. The ape and the tiger in human nature will become extinct. * * The original sin is neither more nor less than the brute-inheritance which every man carries with him, and the process of evolution is an advance toward true salvation." With the experiences of this advancing supremacy of the higher nature over the lower, the author connects St. Paul's conception of the conflict which the Christian finds between the flesh and the spirit. The triumph of the latter is the goal of humanity—in this world. As to a future life, Prof. Fiske is hopeful. He holds that what we call 'soul' cannot possibly be the product of any cunning arrangement of material particles, and is to be viewed as a "spiritual substance, an effluence from God-head, which under certain conditions becomes incarnated in perishable forms of matter." He believes in the immortality of the soul, "as a supreme act of faith in the reasonableness of God's work."

This little volume is admirably suited for those who wish in outline a clear exhibit of the very best hope that pure evolutionism offers to humanity. But the contrast between this pale, faint hope and the sure, rich faith of the Christian is very great. The gospel of Darwinism does no add to Christian assurance.

Occident. With Preludes on Current Events. By Joseph Cook. 1884. pp. 382.

This is the ninth volume of the "Boston Monday Lectures," and like all the earlier ones is made up of discussions of great living questions of our day, and marked throughout by the vigorous intellectuality and brilliant rhetoric for which Mr. Cook is famed. The lectures are on the subjects: Advanced Thought in England; Advanced Thought in Germany; Delitzsch on the New Criticism of the Old Testament; Prof. Zöllner's Views on Spiritualism; Advanced Thought in Italy and Greece. Preludes: New Departures in and from Orthodoxy; Does Death end Probation? The future of Civil Service Reform; The Vanguards of Christian Missions; American and Foreign Temperance Creeds; Probation at Death. Beyond these, Appendixes are added, giving a Lecture on the Decline of Rationalism in the German Universities, delivered before the students of Andover Theological Seminary and of the Yale Divinity School, and repeated in Boston, Concord, etc.; a paper on Theodore Christlieb and German Church Life; a Lecture at the Metropolitan Tabernacle, London, on "The New House and its Battlement, or The Relations of the Temperance Reform to civil Liberty and Church Life; and a Reply to Professor Smyth, of Andover, February 12.

It will be seen that the volume contains the addresses that, in the early part of last winter, made such a sensation in theological circles by their criticism of Dorner's Eschatology and the favor said to be given it at Andover—also Mr. Cook's unfortunate theory of moral decision in the act of dying. However, even apart from the matter involved in that controversy—of great moment to all Christian theology—the lectures of this volume are of high value for the compressed account they give of the progress and trend of religious thought in the Christian world. Their oratorical vigor and dash keep up the reader's interest, and their incisive criticism of various erroneous tendencies make them in general helpful to sound views and the triumph of right.

Life and Letters of Bayard Taylor. Edited by Maria Hansen-Taylor and Horace E. Scudder, in two Volumes. 1884. pp. 900.

Bayard Taylor well and fairly won an honorable place among American men of letters, and we have in these two neat volumes a fitting memorial of his personal and literary career. That career was indeed remarkable. It exhibits a strong personality pressing on and up, by great force of will and worthy ambition, from humble conditions and through manifold obstacles, until he stood at last a prominent figure in his country,

and his counsel and help were sought, not only in the world of letters, but in the service of the government. He reached his honorable place, not by the favor of others, but by the aim and energy of his own high purpose, climbing up through patient and tireless endeavor. Rarely has eminence been enjoyed where so little was owing to circumstances, and so much to manly determination. His success may well be pointed to for inspiration of the young.

This biography is one of great interest not only because of the subject of it, but from its happy success in giving a vivid and lifelike picture of the man and his work. It traces his entire history from his birth and childhood's home in Kennett Square, through his education, early literary efforts and successes, his struggles and trials, his travels and lectures, his maturer labors in the midst of his wide and established reputation, to the close of his life in Berlin, where he was representing our government as minister to Germany. Much of the story is made to tell itself by a felicitous use of the correspondence in which the progress of his work and fame marked itself. Taylor's own letters furnish the truest soundings of the depth of his nature, while those received from others, in all the relations in which they stood to him, disclose the estimate formed of him and of his genius by those who knew him best. The insertion of the letters between him and Mary Agnew during the long period of their engagement, forms a unique feature of the work. Their insertion is not only justifiable, but adds to the value and completeness of the whole view. Fiction itself could hardly present a finer portraiture of true and faithful love than is given in these letters, written under the shadow of her inevitable and fast approaching death.

But it is unnecessary to specify any further the features of this work. It is sufficient to say that as the story of a man of rich endowments, who has a high and permanent rank among the honored names in our country's literature, it will take its place, as it deserves to, among our standard biographies.

J. B. LIPPINCOTT & CO., PHILADELPHIA.

The Wagoner of the Alleghenies. A Poem of the Days of Seventy-five.

By T. Buchanan Read. Illustrated from Drawings by Hovenden, Fenn, Gaul, and Low. pp. 74. 1885.

This poem of Buchanan Read, made famous, in some of its parts, even before its publication, by the recitation of the great elocutionist, James E. Murdock, is in itself most charming. But printed on fine heavy paper as here and illustrated by these six speaking engravings, it is made still more attractive. The scene of "The Wagoner of the Alleghenies," as will be remembered by those who have read it, is laid on the banks of the Schuylkill between Philadelphia and Valley Forge, in the time of our Revolutionary war. The descriptions abound in passages suitable to the artists' work, and the publishers have made the volume one of the most beautiful of the gift-books of the season.

A Review of the Holy Bible, Containing the Old and New Testaments.
By Edward B. Latch. pp. 568. 1885.

The main ideas in this large volume, shaping all its Biblical explanation, are that there were four distinct races of men, from four successive creations, all but the latest being Pre-Adamic, that by the sin of Adam and blending of the blood of the races all men are under sin, that the Son of God entered on His work of redemption in the days of Melchizedek in an invisible but continuous incarnation through the Old Testament history as the "Seed" of Abraham, was at last born into visible manifestation as the Child of the Virgin, and in his death atoned for all sins. We know no better way to indicate the method of interpretation and the quality of the work, than by giving a few extracts taken at random from portions which set forth the author's leading conceptions. On the command: "Be fruitful, multiply, and replenish the earth," he explains:

"Would the command have been given to the very first man to 'replenish' the earth? It is not at all likely that such would have been the case; for to replenish means to restock, and how can the earth be restocked unless a generation had passed away or nearly so? By ordinary induction it cannot be so. What is to be inferred, then, from the passage? that it is an erroneous choice of words, or that it is truly an implication of the existence of a race of men created before the one to whom this command was given. The latter view is the most correct."

On the river that went out of Eden to water it, parting into four heads, he says:

"The river of Eden is representative of the whole human family; of every race, kindred, nation, and tongue. This great river is divided into four heads, which are typical of four separate creations, not evolutions, of men, the oldest of which is the river Euphrates, corresponding to the first seal of the revelation of St. John, and is the White or Euphratic race. The second creation is the river Hiddekel, corresponding to the second seal of the revelation of St. John, and is the Red or Heddekelic race. The third creation is the river Gihon, corresponding to the third seal, and is the Black or Gihonic race. The fourth river is Pison, corresponding to the fourth seal of the revelation of St. John, and is the Pale or Pisonic race, the race of the present day. By the vision of St. John, the first four seals typify the four creations of men; and these have an aggregate existence of about thirty-three thousand five hundred years, from which is derived the minimum length of the sixth day of creation—a period somewhat over twenty-five thousand years."

On the First Promise, he says: "The commandment for the overthrow of evil bears with it the commandment for the restoration and rebuilding of the fabric thrown down by the wiles of the serpent. This great fabric is Jerusalem, typified as the river of Eden with its four heads. The commandment for the rebuilding of the great city Jerusalem is given forth in the decree that the seed of the woman should bruise the serpent's head.

On the interview between Abram and Melchizedek, we have: "With these verses commences the grandest epoch of all our known or imagined history in which Melchizedek bears the Seed to Abram. In the previous chapter the near approach of the coming of the Seed was indicated; the promise having been given to Abraham and to his Seed, therefore during the lifetime of Abram must this promise be fulfilled, and in accordance with it Melchizedek brought forth bread and wine. This bread was the Seed, the bread which came down from heaven, the bread of life, the Seed, the Son to whom was given the land forever. Abraham partook of this bread and wine, and Melchizedek blessed him and said, 'Blessed be Abram of the most high God, possessor of heaven and earth.' The Bread has now become the Seed of Abraham, and to Abram and his Seed are given all things; for Melchizedek calls him 'possessor of heaven and earth.' The Messiah has now made his advent."

We pass over and open at the beginning of the Song of Solomon, v. 1: "According to the interpretation of these pages, the daughters of Jerusalem are the representatives of the four creations of man. The great river of Eden is typical of Jerusalem, and this stream, which was parted from thence into four heads, becomes the daughters of Jerusalem. Hence the Song of Solomon, like Ps. 45, relates to the four great ages or customs of man."

But we have no room for further display of these feats of exegetical ingenuity and originality. If our readers are desirous of more, they can find them anywhere in the full pages of the volume itself.

Young Folks' Ideas. A story by Uncle Lawrence, Author of "Young Folks Whys and Wherefores," etc. pp. 243. 1885.

To those who were so fortunate as to get for their children the "Whys and Wherefores" it will be enough to say that here is another work by the same author, aiming at the same object, namely to convey important instruction on subjects of common science in an attractive and delightful form. Our juveniles will derive from a volume of this character more knowledge of practical scientific and industrial matters than from the study of many weeks in the stiff and dry methods of the average text-book. Very interesting colloquial discussions are presented on gold from the mine to the mint, bread from the field to its appearance on the table, the manufacture of glass, paper, iron, steel, copper, wool and silk, linen and cotton goods, etc., etc. The volume is profusely and beautifully illustrated.

The author does not claim originality for this work but credits much of its literary and scientific substance as well as many of its illustrations to a French source. The two scenes from a dining room in which there is a conspicuous display of wine, and of little children having their glasses filled with it, is a little too Frenchy for the temperance sentiment of this country. So is the chapter on "Grapes and Wine Making," where the little ones show great familiarity with the taste of wine, drinking to one's

health, etc. Many will regard this as a serious blemish to an otherwise useful and healthy book.

The Story of the Resurrection of Christ Told Once More. With Remarks upon the Character of Christ, and the Historical Claims of the Four Gospels. By William H. Furness, D. D. 1885. pp. 151.

The peculiarity of the story of the Resurrection as here told is that it is all adjusted to the opinion that the 'angel' seen by the women at the sepulchre was no other than Jesus Himself. This idea came to the author's mind as a suggestion in reading the account more than fifty years ago, and he here develops the view and endeavors to show its correctness. Dr. Furness admits that this was not at all the understanding of the matter by the Evangelists in writing their accounts of the event. But he has no hesitation in saying that they were mistaken; and this volume is written to prove it. The *naïveté* of the discussion is inimitable, as the author goes on to show, over against the statements of all four of the Evangelists, what were the real facts in the case. But he has thoroughly adopted the theory that the Gospels are simply human history, abounding in misconceptions and errors. But as the Evangelists were thoroughly honest men, and have told the story of Jesus' life and acts as they were impressed by them, we are to read the real history "between the lines" of their account. This plan, followed by so many, of rejecting the lines, to read between them what the writers ought to have reported, but did not, enables every man to make his own gospel. The trouble is that it generally results in making "another gospel" than the apostles preached.

The Story of the Resurrection is followed by a running discussion of the character of Christ and the claims of the four Gospels. He presents a beautiful picture of Christ as a mere man—maintaining that "while He differed from other men greatly, the difference was not in kind, but in degree. He was no otherwise than all men are." But not many will be satisfied to take this merely human Christ, pictured to us from "between the lines," and in *contradiction* of the lines of those whom Providence chose to "bear witness of Him."

The Divine Law as to Wines. Established by the Testimony of Sages, Physicians and Legislators against the use of Fermented and Intoxicating Wines, Confirmed by Egyptian, Greek, and Roman Methods of Preparing Unfermented Wines for Festal, Medicinal and Sacramental Uses. By Dr. G. W. Samson, Former President of Columbian University, Washington, D. C. 1885. pp. 613.

Dr. Samson's work, which is here republished with supplemental matter, has been for some time before the public. Like every work that proposes explanations, or views other than the traditional ones on any important subject, it has been received with different feelings and been made the subject of some very bitter criticisms. These criticisms have led to a first and second supplement, which make up nearly half of the present

volume, and which have been meant to fortify the positions originally taken with further testimonies and arguments.

An immense amount of matter is here brought together on the question of unfermented wine and the character of the wines spoken of in the Bible. As with the earlier portions of the book, so with respect to the supplements, some errors have been pointed out in Dr. Samson's quotations—enough to impair full confidence in their accuracy. At the same time much of his argument has not been satisfactorily refuted by his opponents in the discussion. The question of the existence and use of unfermented wine is a pure question of fact, and ought to be discussed in free and candid spirit. It is not a point where dogmatism should find place. One of the first things that ought to be looked on as settled in the present work of temperance reform, is that this question of Bible wines is not at all the vital point. The reform needs and has the earnest, whole-souled coöperation of men who hold differing views on that point—all agreeing that the liquor curse of our age and land ought to be abolished. That should be enough for coöperation, and the cause should not be weakened and retarded by bitter disputes about ancient wines. It is eminently unwise when those who hold to the view that some of the wines mentioned in the Bible were unintoxicating break the harmony of the temperance work by denunciation of those who think otherwise. And just as unwise, it certainly is, to denounce and sneer at this investigation as to the fact in question. Often enough it has been shown that exegesis and facts furnish a better Biblical interpretation. Many of us remember what wonderful views were gotten from the Bible before the exegetical atmosphere of our country was cleared by the abolition of slavery. May not the drinking usages of Christendom have left some prejudices that still affect the exegetical mind on this point? At any rate, this, like every other question, should be left open to free and candid investigation, in quiet confidence in the truth, while all unite for the overthrow of the liquor curse by every available method for its repression and destruction. Dr. Samson's book will be found, even by those who reject his theory of wines, to contain an immense collection of impressive testimony, showing reasons for earnest temperance work.

Our Young Folk's Josephus. The Antiquities of the Jews and the Jewish Wars, of Flavius Josephus. Simplified by William Shepard. Illustrated. 1884. pp. 478.

This simplification of the Josephus has been well executed, and will open to the young the substantial information of that great History. The natural simplicity of the style in the usual full English translation has evidently facilitated this condensation and adaptation, without necessitating any very great change of the style. The volume is beautifully gotten up by the enterprising publishers, with good illustrations—except that the child Moses in the bulrushes is a remarkably mature looking boy for

his age—making the reading of Josephus a real delight to the young. It will doubtless have, as it certainly deserves, an extensive circulation.

The Gospel in the Stars; or Primeval Astronomy. By Joseph A. Seiss, D. D., LL. D. New and Enlarged Edition. pp. 521. 1885.

We gave this book an extended notice when it first appeared, several years ago. A new edition has been issued, with a supplement devoted mainly to replies to criticisms on the original work and to further explanations, arguments, etc. Widely as we differ from Dr. Seiss as to his conclusions, we give him the large credit that is due him for his familiarity with astronomical literature, his ingenious analogical reasoning, and his attractive style of writing. It is a readable book, notwithstanding the fanciful conclusions drawn from overstrained analogy.

HARPER AND BROTHERS, FRANKLIN SQUARE, NEW YORK.

Universal History. The Oldest Historical Group of Nations and the Greeks. By Leopold Von Ranke. Edited by G. W. Prothero, Fellow and Tutor of King's College, Cambridge. 1885. pp. 507.

It would be superfluous to commend any of the histories this well-known author has given to the public. His "History of the Roman and German People" and that of "The Popes," have taken their place as high standard works. The volume before us is a part of Von Ranke's latest work—a Universal History. This Universal History is written with the view, beginning at the remotest period at which reliable historical data appear, to present the progress of the race, not as a mere collection of national histories in disregard of the general connection of things, but especially as nations are linked together under the connections that develop them and determine their destinies. "My point of view throughout," he says in the Preface, "has been the following: In the course of ages the human race has won for itself a sort of heirloom in the material and social advance which it has made, but still more in its religious development. One portion of this heritage, the most precious jewel of the whole, consists of those immortal works of genius in poetry and literature, in science and art, which, while modified by the local conditions under which they were produced, yet represent what is common to all mankind. With this possession are inseparably combined the memories of events, of ancient institutions, and of great men who have passed away. One generation hands on this tradition to another, and it may from time to time be revived and recalled to the minds of men." This History, in the German edition, already extends to about the end of the sixth century of our era, occupying altogether a space equal to four volumes similar to the one here given to the public in English. The author intends to complete the work by bringing it down to our own day, and when so finished will probably form some six or seven such volumes. This volume, as indicated in the title, covers "the oldest historical group of nations and the Greeks, pre-

senting ancient Egypt, Israel, Tyre and Assur, the Medo-Persian Kingdom, ancient Hellas, the encounter between the Greeks and the Persian Empire, the Athenian Democracy and its Leaders, the Antagonism and Growth of Religious Ideas in Greek literature, the relation of Persia and Greece during the first half of the 4th century B. C., the Universal Monarchy of Makedonia, Origin of the Græco-Makedonian Kingdoms, with a glance at Carthage and Syracuse.

In view of the high character and importance of this work it is sincerely to be hoped that the encouragement given the reception of this first volume, will be such as to enable the enterprising publishers to see their way clear to give it all to the American English-reading public.

The Voyage of the "Vivian" to the North Pole and Beyond, by Thomas W. Knox, author of "The Boy Travelers in the East," "The Young Nimrods," etc. Illustrated. pp. 297. 1885.

The contents of this volume will prove to the young for whom it is intended as captivating as the title. In describing the adventures of two youths in the open Polar Sea Mr. Knox manages to impart stores of information on geography, natural history and arctic exploration, beguiling as well as instructing the youthful mind. He has gathered rich material from the famous arctic expeditions, and by his striking narratives and profuse illustrations he gives one a good idea of polar seas, icebergs, glaciers, volcanoes, auroral lights, villages of snow, whale fisheries, reindeers, sledgedogs, grizzly bears, seals and arctic wolves, with an occasional scene of peril and heroic adventure interspersed to kindle the imagination. Give your boys books of this character and they will be in no danger of contracting the depraved appetite for vicious dime novels.

Nature's Serial Story, by Edward P. Roe, author of "Barriers Burned Away," "A Young Girl's Wooing," etc., etc. Illustrated by W. Hamilton Gibson and F. Dielman. pp. 430. 1885.

To most of our readers it is sufficient to say that this is the same serial which they have recently read in *Harper's Monthly* and which a number have pronounced the most charming romance of the season. It is now brought out in very attractive binding, printed on stiff calendered paper, making in its contents and execution a superb holiday present. Picturesque scenery, natural history and the ingenuous life and simple love of the country, make a delightful combination, even without the engraver's art, but the author's creations and descriptions form only half the beauty and charm of the volume. The artist vies with him in the delineations of nature, and the success with which he has embodied the spirit of nature in visible forms is such as to raise the question whether the illustrations were executed for the story or the story composed as an ideal chain to string together a series of Mr. Gibson's unrivalled illustrations. The touch of genius is revealed alike in pen and pencil. Appreciation of the beautiful world that surrounds us, knowledge of its birds, fruits and flowers, admi-

ration of exalted personal attributes and love of the purity and sweetness of home-life are the fruitage sure to result in any ordinary mind from the study of these captivating pages.

The Adventures of Prince Lazybones, and other stories, by Mrs. W. J. Hays, author of "Princess Idleways," etc. Illustrated. pp. 1885.

Beautiful tales from the realm of enchantment, introducing the reader to fairies, elves and ogres, and conducting him through shady groves, along crystal lakes and rippling streams, into blooming gardens and lovely palaces, among the music of birds, the soft splashing of the waves on the shore and the dripping of fountains. As life in these days grows very soon sadly real and very stern it is well to let our bright innocents now and then peer into the fairy realms and nurture the scenes of an ideal world.

FUNK & WAGNALLS, NEW YORK.

Thirty Thousand Thoughts, being Extracts Covering a Comprehensive Circle of Religious and Allied Topics. Edited by Rev. Canon H. D. M. Spence, M. A., Rev. Joseph S. Exell, M. A., Rev. Charles Neil, M. A., with an Introduction by Very Rev. J. S. Howson, D. D., Dean of Chester. Vols. I. and II. pp. 539, 501.

The above gives a very inadequate impression of the value of this comprehensive and excellent work. A better idea can be obtained from the table of contents, and yet even this will come far short of what it really is. The first volume treats of the following: Section I., "Christian Evidences," covering 288 pages, double column; II., "Titles of the Holy Spirit," 53 pages; III., "The Beatitudes," 29 pages; IV., "The Lord's Prayer," 120 pages; V., "Man and His Traits of Character," 42 pages. The second volume has the following: Section I., "Man's Nature and Constitution," 218 pages; II., "The Laws by Which Man is Conditioned," 28 pages; III., "The Epistles to the Seven Churches in Asia," 48 pages; IV., "The Seven Sayings on the Cross," 112 pages; "Virtues including Excellences" (First Part), 92 pages.

The extracts on these subjects are gathered from the "best available sources, of all ages and all schools of thought, with suggestive and seminal headings, and homiletical and illuminative framework: the whole arranged upon a scientific basis." There are also valuable comparative tables and elaborate indexes—alphabetical, topical, textual and scriptural. No difficulty is found in turning to any point one may wish to examine.

When it is remembered that these are only two volumes of the seven that will compose the whole work, it will be seen how comprehensive it will be. Thousands of volumes have been laid under contribution for material, and thus in comparatively small compass one will have a whole library well arranged on the important subjects treated. The Church Fathers, the Puritans, scientific and classical books and magazines, biographical and historical works, theology and philosophy—all are made to bear tribute by the laborious and painstaking editors and their co-workers.

It is a monument of careful labor and discriminating judgment, and will prove an invaluable work of reference. The remaining volumes will be issued, each after an interval of three months.

Critical and Exegetical Hand-book to the Gospel of Matthew. By Heinrich August Wilhelm Meyer, Th. D., Oberconsistorialrath, Hannover. Translated from the Sixth Edition of the German by Rev. Peter Christie. The translation revised and edited by Frederick Crombie, D. D., Professor of Biblical Criticism, St. Andrews, and William Stewart, D. D., Professor of Biblical Criticism in the University of Glasgow. With a preface and supplementary notes to the American Edition by George R. Crooks, D. D., Professor in Drew Theological Seminary Madison N. J. pp. 539. 1884.

The praise of Meyer's exegetical work has not been stinted in this journal. The more we consult his interpretations of the sacred text the more confirmed is our high appreciation of his genius as an expositor. We have just made a study of the "Sermon on the Mount" with the aid of DeWette, Tholuck, Olshausen and others, and we feel willing to part with all other aids accessible to us before we shall give up Meyer. For actual light on an obscure passage no other compares with him. Yet we cannot recommend his work, as we see some others doing, without any qualification. First of all, only earnest and thoroughly educated students of the Scriptures will find in him a true helper. Those who use commentaries as lazy or imbecile collegians employ translations of the classics, and those who go to their commentaries for practical reflections and spiritual exhortations, need not consult our author. Let them keep to Barnes, Matthew Henry or Adam Clarke.

Again, in his views of the origin, inspiration and credibility of the record Meyer is thoroughly rationalistic, and his Isagogics will prove very ensnaring to such as are not familiar with and thoroughly fortified in this department of Biblical science.

While the determination of the truth of the record is a very different thing from the interpretation of the record as it stands, and while Meyer's extraordinary capacity is found in the latter sphere, his errors and false assumptions affecting inspiration, sometimes seriously prejudice his interpretations. His expositions are sometimes made to bolster his loose position in the former domain—and that in a way that is simply preposterous.

For instance, Matthew and Mark both record the angel's ministry to our Lord on the occasion of his temptation in the wilderness. They describe the fact with the identical terms: ἄγγελοι διακόνουν αὐτῷ. What possible pretext, then, can there be for holding that with Matthew these words, used in the very same connection, mean one thing, with Mark another. Yet on the passage in Matthew the author says of διακόνειν ministered to him: "The remark of Bengel is correct 'without doubt even as then there was need, sc. food being brought.'"

On the same words in Mark he says: "There is no occasion at all, from the connection in Mark, to understand this of the ministering *with food*, as in Matthew; nor does the expression presuppose the representation of Matthew. On the contrary we must simply abide by the view that, according to Mark, is meant *the help which gives protection against Satan and the wild beasts*." To allow the two Evangelists entire agreement, when they even describe the same scene with the same terms, might conflict with one's assumptions about their errors of memory, their imperfect information and the unhistorical character of Matthew. Hence the Scriptures must be wrested. Their plainest utterances must be made to square with unproved and untenable hypotheses. We prefer to believe that both wrote as they were moved by the Holy Ghost, and hence understand them to have used language in the same sense when employed in the same connection. Any other theory degrades the holy task of the expositor to exegetical juggling. The American editor has in his Preface done some good service in counteracting some of these dangerous assumptions and opinions of the great exegete, thereby giving them a very valuable feature over the Clark's edition which contain Meyers exclusively.

Stories in Rhyme for Holiday Time. By Edward Jewett Wheeler. Illustrated by Walter Satterlee. Quarto. pp. 102. 1884.

Such is the demand for these holiday juvenile gems that the publishers of the most solid theological and scientific works join in offering their contributions to this popular species of literature. These stories will prove interesting to the young, and the rhymes in which they are set are not without merit. Those who have not forgotten John Gilpin's famous ride will be much amused by the story of his modern counterpart, a lad who made for himself a bicycle to be run by a huge spring and who in his first and only ride created quite a sensation as

"He sped through the town and was soon out of sight,
Unable to stop and in terrible fright."

Pastoral Theology. By James M. Hoppin, D. D., Professor of the History of Art, and late of Homiletics and Pastoral Theology in Yale College. 1884. pp. 595.

Prof. Hoppin unquestionably possessed a genuine vocation for the work he has performed in the writing of this volume. The book itself is the evidence of it. There was a real need—almost an aching void—calling for a work on this great branch of the minister's function. The literature in the English tongue on this part of Practical Theology has been meagre indeed—except in incidental and passing discussions. But there has been a growing impression that in proportion to the interest and discussion in matters of doctrine, there has been too little attention given to the question how the ministry can best do its *work* among the people in the way of personal effort, in connection with the official proclamation of the gospel. Too often the ministry becomes simply a preaching ministry, delivering,

faithfully it may be, the gospel message to those who come to hear, but a pastoral ministry no further than, on summons, visiting the sick, burying the dead, and a few other official acts as they may be called for. Although Prof. Hoppin does not restrict his discussion to the distinctly pastoral function as supplementary to the pulpit labors, but views the pastor in the broad character of the Christian Minister, yet his book is well adapted to magnify the importance of his extra pulpit life and work. His whole office is sought to be brought under the power of a great consecration, aglow with zeal and effort for the spiritual welfare of men.

The Professor lays out the general order: "Our method will be, from the discussion of the office itself, and its foundations in nature and Scripture, or the absolute view of the subject, to pass on to the actual embodiment of the ministerial office in the fit personal instrument; and from that to discuss the pastor's general relations to society and the world around him; and then advancing from this step, to come to his more special, profound, and enduring work in the care of souls, the realm of spirit, the service of the Church of God, and the extension of Christ's eternal kingdom. As to Church polity, and especially as to the constitution of the ministry, the author, as might be expected, is congregationalist. The terms *ἐπίσκοπος* and *πρεσβύτερος* are understood to be used as convertible terms, designating the same office. Only a few leading principles of Church organization are made essential. "While a regular and permanent office of the Christian ministry was divinely instituted, and its fundamental principles were laid down for all time, yet its outward historical form was left in great measure to be decided upon and shaped by the wisdom of the Church, according to the pressure of circumstances." The discussion of the Pastor as a Man, lays stress especially upon his spiritual qualifications, while intellectual, scientific and moral culture are properly insisted on. In considering the Pastor in his relations to Public Worship, Prof. Hoppin is led to speak of Baptism and the Lord's Supper. He places high practical value on these two sacraments, and holds them to more than empty signs, expressing views which are quite in advance of the Zwinglian teaching. His views, however, fail to reach the fullness of the Lutheran conception. Under the Care of Souls, in the narrower sense, attention is called to the peculiar qualifications that fit the minister for this part of his service, pastoral visiting, care of the sick and afflicted, adaptation to the needs of various classes, and the general subject of revivals of religion. In the last division, the Pastor's Relation to the Church, in addition to a discussion of the conditions of Church-membership, and the need of discipline in certain cases, Prof. Hoppin lays stress upon the Christian nurture of the young, holding that the baptized children of the Church should grow up as "believing disciples," under Christ's renewing and saving grace. Catechisation is commended, and the Sunday-school,—the latter not allowed to be independent, but maintained as belonging to the "essential organization and working system of the church."

Dr. Hoppin's style is fresh, clear and strong. His long experience from his work as a professor has given him a great wealth of material, and his handling of it is marked by independence and freshness. He has given a volume that must rank among the very best on this important subject and which must stimulate interest and prove very helpful in the direction of the pastoral function. Not only theological students, but ministers in the midst of the active duties of their sacred calling, will be greatly profited, not only by its many valuable suggestions, but by the earnest glowing spirit that breathes through it.

We feel obliged to take exception, however, to the author's representation of Luther's attitude toward the Christian Sabbath—or rather, perhaps to the incorrect impression which his representation is likely to make. This impression is likely to be that Luther asserted an abrogation of *all* the Old Testament Sabbatic law—leaving no divine obligation for it from the earlier dispensation for the Christian life. But Luther's view, as well as the view of the early Lutheran theologians, recognized the Sabbatic law of one sacred rest-day in seven from the creation, and maintained that the only ceremonial and temporary element in the third commandment was the specification of the *seventh* day as the time on which the sabbath should be observed by the Jews. This distinctively *Jewish* designation, Luther maintained, has ceased, the apostles having *transferred* the Sabbath to Sunday. So the early Lutheran theologians taught that the Sabbath, in its generic principle of one day in every seven as holy, is of divine and perpetual obligation and "was made for man"—not for the Jews only. Dr. Hoppin seems himself to hold this view, though his statement of it might be more explicit.

Hindu Philosophy. Popularly Explained. The Orthodox Systems. By Ram Chandra Bose, A. M., of Lucknow, India, Author of "Brahmoism," etc. pp. 420. 1884.

It is a great satisfaction to have an exposition of the Hindu philosophy from one who has a native and direct acquaintance with it, and in every way competent to understand and unfold its intricacies and mysteries. Such a one is the author of this book. He is a very learned and high caste Hindu who has been converted to Christianity. As a master in the philosophy of his own country, he speaks with authority. He has done excellent service in an earlier work on Brahmoism, in which he traces the rise and progress of the Brahmo Somaj, the religious association and reform with which the late Keshub Chunder Sen mainly has made us familiar. In the present volume he takes up the original Hindu philosophy and traces it through its various phases of development as far as regards orthodox forms of the system. He begins with the sources of this philosophy, or the teaching of the Major and Minor Upanishads; and treats successively of the Age of the Hindu Philosophy; The Sankhya Philosophy or the Hindu theory of evolution; the Yoga Philosophy, or Hindu asceti-

cism; Nyaya Philosophy, or Hindu logic, and so on, closing with a contrast between Hindu and Christian Philosophy.

The feature of special value in this exposition is its constant and copious use of quotations of the original Hindu writings. This greatly aids readers, who cannot examine the immense and difficult literature of the subject, in getting an intelligent conception of the system and its special teachings on particular points.

The author presents the Hindu system as, from the earliest sources, a thorough Pantheism, not belonging simply to the philosophical few, but made the common faith and sentiment of the entire people. It is a hoary system, that has thoroughly permeated the thought and life of India. In these pages, with their apposite extracts from the sources, we see the laborious struggle of the Hindu mind, to penetrate the mystery of the world and the origin and first-principle of things. And we see the failure. One of the effects of reading this exposition is to make Christian thinkers feel the unspeakable superiority of the account of things given in the Bible—the immense chasm by which these Hindu philosophies and cosmogonies at their best, are separated from the majestic, clear, and rational view of the origin and relation of things in the Christian Scriptures.

CHARLES SCRIBNER'S SONS, NEW YORK.

For Sale by J. B. Lippincott & Co., Philadelphia.

The Reality of Faith. By Newman Smyth, Author of "Old Faith in New Light," "Orthodox Theology of To-day," etc. pp. 315. 1884.

Dr. Smyth, by his bold and vigorous assertion of what is called "new theology," has opened for himself a wide door of hearing whenever he speaks. The present tendencies in New England congregationalism are enlarging his audience. On account of the force and suggestiveness of his writings, moreover, he has many readers among those who utterly reject his theological methods and tendencies. The volume before us is a collection of sermons taken from those which he has preached to his congregation during the last two years. The object, therefore, has not been to construct any complete or closed system of divinity. The aim has been a practical one. The discourses, nevertheless, are moulded after the so-called "advanced views," and are meant to develop their bearings on personal faith and Christian living. The fundamental conception under which all the twenty sermons given are unified is that which Dr. Smyth has taken for the title of the volume, the Reality of Faith—the fact of a revelation of God in Jesus Christ and the certainty and power of a divine life for men in Him.

Apart from the special theology of the book, with various features of which we cannot sympathize, the sermons are of high ability, full of originality, rich suggestions and quickening thought. They are generally short, direct and clear, with no tameness or dullness about them. The only damaging quality that marks them in general grows out of the questioning temperament and habit of Dr. Smyth's mind. In his seeming as-

sumption that criticism is compelling a re-adjustment of the fundamental ideas of historical Christianity, his method of defense, so full of reminders of the Church's supposed mistakes, tends unnecessarily to unsettle men and to sow doubt in the hearts of those whom he aims to strengthen. Whatever may be said about the right of every interrogation point which can be raised to stand up before our pulpits, it is probably not the wisest or best way for the preacher to take all the interrogation points of his own speculative doubting, though now turned into faith, into the sacred desk.

The Lost Found, and the Wanderer Welcomed. By William M. Taylor, D. D., Minister of the Broadway Tabernacle, New York. 1884. pp. 170.

This small volume is made up of discourses on the parables of the Lost Sheep, the Lost Coin, and the Prodigal Son. The aim throughout is the practical one which fits the true idea of the Christian pulpit. The discussions are marked by the earnestness, vigor, and rich spiritual force, that are the well-known features of the eminent author's thought. They are fresh, suggestive, and in general quickening to Christian principles and spiritual life.

We must dissent, however, from Dr. Taylor's method of pressing incidental parts of the parables into spiritual meaning. Parables usually have one distinct object, and it is time to abandon the absurd method of spiritualizing the incidental elements into spiritual lessons apart from that object. Dr. Taylor himself says that these three parables were "designed to rebuke the cold hearted and self-righteous exclusiveness of the Scribes and Pharisees, and to show that in despising Jesus for receiving sinners and eating with them, they were out of harmony with Him who rejoiced over one sinner that repenteth." Their purpose was to show God's desire to recover the lost and the joy that should be felt in their recovery. And yet, after the parables have served this purpose, throwing God's desire and joy into rebuking contrast with the wrong temper of the Pharisees, Dr. Taylor is not satisfied without proceeding to spiritualize to the utmost the various qualities of the sheep and the coin. The coin, for example, is said to "depict the man who has fallen so low as to have lost the stamp of his Creator." This may seem ingenious, but it is a pure conceit, interpreted into the meaning of the parable. The idea of losing and recovering the divine image in man is utterly apart from the aim of the parable—as the idea of losing and restoring the impression on a coin is not at all expressed or even implied. This straining the particulars of the parables, to find hidden spiritual meanings, is a vicious method of exegesis and to be bravely avoided. Whatever good lessons we get out of Scripture in this way, by first interpreting our own suggestions into it, will never pay for the injury the method does in weakening respect in thoughtful men for pulpit interpretation. Nothing else than the perverting and misleading influence of this method, in trying to find an intended particular reference

in the elder son, can account for Dr. Taylor's terms, in common with many other writers, in making an odious comparison of that son with the prodigal. Instead of making the parable turn on the duty of joy over the return of the prodigal, it is used to commend a course of life that goes down and around by the way of the swineherds above remaining a true son, though not without fault, in his father's service. "Even in his wanderings and sins," says Dr. Taylor, "the younger son was more lovable than he, his industry and sobriety notwithstanding." Surely this is not the highest ethical teaching—nor the safest in view of the readiness of thousands of the young to break out of their place in the Church and their Father's service where their birth and baptism place them, to "sow their wild oats." And how ill it accords with the place and assurance which the father, while tenderly correcting his want of joy at the recovery of the wanderer, gave to the elder son: "Son, thou art ever with me, and all that I have is thine."

Biographical Essays. By F. Max Müller, K. M., Member of the French Institute. 1884. pp. 282.

The biographical Sketches, making up this volume, are of Rammohun Roy, Keshub Chunder Sen, Dayananda Sarasvati, Bunyiu Nanjio, Kenjiu Kasawara, Julius Mohl, and Charles Kingsley. The first, Rammohun Roy, was a religious reformer of India, who aimed at a restoration of the ancient religion of his country, antagonizing the idolatry that had superseded its earlier theism and laboring to suppress the rite of suttee, and who died in England in 1833. The second, Keshub Chunder Sen, a devoted follower as well as successor of the first in the effort of reform in the religion of India, whose death occurred early last year, has been in various ways made known to us in this country. The third, Dayananda Sarasvati, was the founder of the Arya-Samaj, one of the most influential of the modern sects of India. Bunyiu Nanjio is a young Buddhist priest from Japan, who having spent several years as a student at Oxford, and having received there the degree of A. M. *honoris causa*, has returned to his own country. Kenjiu Kasawara was also a young Buddhist priest, a fellow-student with Bunyiu Nanjio, that has died since his return to Japan. Julius Mohl is known to scholars by his labors as an orientalist while a professor of Persian at the College de France, Paris, where he died in 1876. These sketches, for the preparation of which no man was more competent than the author, are full of interest to such as desire to understand the style and tendencies of thought outside of Christianity. The paper on Charles Kingsley is a review of *The Letters and Memories of Kingsley* by his wife, and is a sympathetic tribute to this prominent and graceful English writer.

The Reality of Religion. By Henry J. Vandyke, Jr., D. D., Pastor of the Brick Church, New York. pp. 146. 1884.

This small volume is shaped in the mold of evangelical Christianity. It takes the Bible as indeed the word of God, revealing in Jesus Christ a full answer and supply to the religious nature and needs of the race. The teaching of the Scriptures is not diluted into a weak sentimentality, either as to the state of human nature or the necessary consequences of continued sin. The supernatural character of revelation and of the remedy for sin is obscured by no concessions to theologies which urge "another gospel" than that which the apostles preached.

Dr. Vandyke finds the starting point for these chapters in the fact of man's religious nature, its deep cravings and inextinguishable sense of need of God—the truth so well put by Augustine: "O God, thou has made us for thyself, and our heart is restless till it finds rest in thee." Under the head of "A real Religion necessary," "The Living God," "The Living Soul," "The Living Word," "The Living Sacrifice," and "The Living Christ," he shows how truly the great demand of our nature finds its right supply and life in the gospel. These views of truth, clear, positive, and strong, are tonic to the mind and heart and inspiration to the Christian life.

The Ancient Empires of the East. By A. H. Sayce, Deputy-Professor of Comparative Philology, Oxford, Honorary LL. D., Dublin. pp. 301. 1884.

This work, which was written to accompany the first three books of Herodotus, has been called for by the rapid discoveries in the oriental world opening fuller and better view than was before had of the true history of the ancient East. Much in the earlier accounts of Egypt, Assyria and Chaldea needs to be modified, and the part played by the Hittite race calls for recognition. The author's aim has been to make the needed revision of these histories and put them in harmony with the latest and fullest knowledge, especially that supplied by the monuments which those ancient civilizations have left to us. Many of the details given are here published for the first time, and most of them out of the author's own investigation or acquaintance.

Prof. Sayce is quite severe on Herodotus. He believes that the new information thoroughly unsettles the trustworthiness of this so-called 'Father of History': "Even the most stiff-necked opponents of Eastern learning have been forced to admit that the authority of Herodotus as an historian of the Orient is but small, though in spite of this admission, they still not unfrequently make use of his unsupported assertions, or even oppose them to the revelations of the native records. Nevertheless, part of the accusation brought against him by ancient writers has been confessedly substantiated; the early history of the East, based on his version of it, has needed to be re-written." Prof. Sayce goes on to show that Herodotus was not only mistaken, but dishonest—pretending to write from first-hand

knowledge, when he was actually only reporting second-hand information. Herodotus, however, in his judgment, is not without value, though unreliable for the great facts of history. "If we cannot extract oriental history from his pages, we can extract from them what is quite as valuable, since we cannot find it elsewhere. He has given us a collection of delightful folk-tales, which constitute almost the only record we have of the folk-lore of the eastern Mediterranean in the fifth century before our era." The conclusion is added: "We are thus compelled to turn from the great writers of Greece and Rome as from unsafe guides. The literary value of their works can never be depreciated, and for Western history their authority is supreme. But the Orientalist can never again go to them for instruction and argument with the faith of former generations; living witnesses, as it were, have started out of the grave of centuries to convict them of error and deceit."

Students of history will desire to read anew the story of these Eastern peoples, in the new light in which it is here traced.

The Native Religions of Mexico and Peru. By Albert Reville, D. D., Professor of the Science of Religions at the College de France. Translated by Philip H. Wicksteed, M. A. (The Hibbert Lectures, 1884). pp. 223.

This is another contribution to the comparative study of religions, which has been so zealously pursued during the last several decades. The study is one of very great importance and deserves to be prosecuted with even still intenser earnestness. For it cannot fail to make more abundantly manifest the fundamentally religious constitution of humanity, and thus also the necessary existence of the great Being whom all religions are feeling after. We cannot but think, however, that there is a fault in the method of much of this study—the fault of starting out on the assumption that *all* religions, including the Christian, are equally human and equally divine, except in the degree in which evolving humanity in different conditions has, of its own powers, made discovery of God. Whether or not God has supernaturally revealed Himself is, apparently, adversely prejudged; and so supernaturalism is at once often sweepingly ruled out, and the whole domain of religion is handed over to the place of a natural science. This method can hardly be vindicated, as it is sometimes claimed, as the truly scientific method; for while the scientific method requires a consideration of all the facts involved, this at once shuts its eyes to all the great historical facts and features on which it is claimed to stand outside of the category of merely natural religions. This method has, apparently at least, shaped Prof. Reville's discussion. He is moreover lacking in some other qualities necessary to inspire confidence in his conclusions—notably that of careful judgment and cautious generalization. With his capacity for drawing inferences and his facile logic, he can reach any conclusion he may fancy. As an illustration, among many that might be mentioned,

of his easy way, we may instance his conclusion from the traces of the sacrifice of human victims found everywhere in connection with idolatry, "that cannibalism was once universal to our race."

Nevertheless, this outline view and explanation of the religions of Mexico and Peru, is not only interesting, but serves to remind the reader how the religious instinct, left without revelation, shows everywhere some common tendencies. The author, in his concluding statements, is indeed eloquent in his exaltation of the sacred power of the religious side of humanity, but the religion glorified is apparently only natural religion. Indeed, if the Hibbert Lectureship is ever to answer its design of directly promoting the *Christian* faith, it will be necessary to call into its service a different class of lecturers from those who, however eminent, have heretofore been called to fill it.

A Criticism of the Critical Philosophy. By James McCosh, D. D., LL. D., D. L., President of Princeton College, Author of "Intuitions of the Mind," "Laws of Discursive Thought," "Emotions," etc.

This brief monogram is the seventh of the "Philosophic Series," and is one of the best. The errors of Kant's philosophical system have been so widely circulated, and used as if they were the whole of his contribution to metaphysical thought, that a brief discussion like this is needed, to give a truer conception of his aggregate teaching, pointing out his evident mistakes and giving a just estimate of his work.

THOMAS WHITTAKER, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

Alone with God. Studies and Meditations of a Sick Room. By the Rev. Joseph Cross, D. D., LL. D., Author of "Evangel," "Knight Banneret," "Coals from the Altar," "Pauline Charity," "Edens of Italy," etc. pp. 324. 1884.

Dr. Cross, in adding another to the volumes that have lately been so rapidly appearing from his pen, has, to some extent, entered a different field of writing. We have here, not sermons, but short popular discussions of leading theistic and Christian truths, mingled with glowing devotional meditations. They are the product of a season of cessation from the active work of the ministry, on account of impaired health—the expression of an earnest, strong mind and a devout heart on leading themes of truth and personal experience. The first part of the book consists of studies concerning God, recalling some of the evidences of His existence, His manifestation in conscience and the cosmos, and that He may be known. The second part recalls some of the precious characteristics of Christ. The last part opens various views of practical duty in the Christian life. While the volume presents nothing very new or very remarkable, it is pervaded by such an earnest piety and is so full of the great truths of the gospel, that it deserves to be heartily welcomed.

We hardly expected, however, to see Dr. Cross yield to the claim of in-

spiration or divine authority for the mythology of the signs of the Zodiac and the figures of other starry constellations. But he gives one section of meditation to Christ as "Symbolized by Agnarius." He has read Dr. Seiss, and really believes that "The story told in the New Testament is told also in the frescoing of the sky; and these magnificent pictures hung out in heaven, to be known and read of all men, are but the divine fore-showing of our world's redemption."

S. C. GRIGGS & CO., CHICAGO.

Words; Their Use and Abuse. By William Mathews, LL. D., Author of "Getting on in the World," "Oratory and Orators," etc. New Edition from New Plates. Revised and Greatly Enlarged. pp. 494.

We commended this volume years ago, when it first appeared, and we now repeat that commendation with pleasure. In its revised and enlarged form it has been made better than the excellent thing it was before. To anyone wishing to use the English language well, it will prove a valuable help. Its own delightful style of composition and the excellence of the printer's work added to the merit of its contents make it an exceedingly attractive and desirable book.

PAMPHLETS.

The Law of Marriage and Divorce by Rev. Wm. Hull. Reprinted from the QUARTERLY, Oct. 1884.

Minutes of the 64th Convention of the Tennessee Synod, held near Mt. Jackson, Va., Sept. 27 to Oct. 2, 1884.

Stall's Lutheran Year-Book for 1885. By Sylvanus Stall, A. M., Lancaster, Pa. pp. 194.

The Lutheran Almanac and Year-Book for 1885. Lutheran Publication Society, No. 42 North Ninth St., Philadelphia.

Church Almanac, 1885. Lutheran Book Store, No. 117 North Sixth St., Philadelphia.

Der Lutherische Kalender, 1885. Brobst, Diehl & Co., Allentown, Pa.

Der Lutherische Kirchen-Kalender, 1885. German Publication House, 448 Milwaukee Ave., Chicago.

☞ BOOKS received too late for notice in this number :

FROM D. APPLETON & COMPANY, NEW YORK.

The Historical Reference Book, Comprising a Chronological Table of Universal History, a Chronological Dictionary of Universal History, a Biographical Dictionary. By Louis Heilprin. pp. 569.

A Naturalist's Rambles About Home. By Charles C. Abbot. pp. 485.

FROM HOUGHTON, MIFFLIN & CO., BOSTON.

Lamps and Paths. By Theodore T. Munger, Author of "On the Threshold." pp. 231.

FROM FUNK AND WAGNALLS, NEW YORK.

The Theocratic Kingdom of Our Lord Jesus, the Christ, as Covenanted in the Old Testament, and Presented in the New Testament. By Rev. Geo. N. H. Peters, A. M., in Three Volumes.